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EMERSON AND SWEDENBORG ON THE IMAGINATION.*

I.

"I HAVE sometimes thought," says Emerson, in his essay on "Swedenborg; or, the Mystic," † "that he could render the greatest service to modern criticism who shall draw the line of relation that subsists between Shakespeare and Swedenborg."

It is with the hope of being of at least some humbler service to modern criticism, that I attempt in this paper to draw the line of relation that subsists between Emerson and Swedenborg.

When Emerson, in this essay, calls Swedenborg "the Mystic," he uses the term in the sense of one who gazes upon the realities, whose privilege it is to have access to the secrets and structure of nature by some higher method than by experience through the bodily senses alone. (p. 81.) He derives the word "mystic" from *muesis* (Greek), "the closing of the eyes," but it is truly the turning away of the gaze from the merely phenomenal aspect of things as they come to the

* A paper read by invitation before the "Society for Philosophical Inquiry," in Washington, D. C.

† "Representative Men." Boston: Houghton, Mifflin, & Co. "Little Classic" Edition.

senses to behold their veritable reality as things of the world of mind.

In modern times, no such remarkable example of this introverted mind has occurred, as in Emanuel Swedenborg, born in Stockholm in 1688. This man, who appeared to his contemporaries a visionary, an elixir of moonbeams, no doubt led the most real life of any man then in the world; and now, when the royal and ducal Fredericks, Christierns, and Brunswicks, of that day, have slid into oblivion, he begins to spread himself into the minds of thousands. (p. 83.)

It will appear that that wherein Swedenborg was of chief interest to Emerson was this sublime function of being, not the mystifyer in the vulgar sense, but truly the interpreter of the realities of nature from their ideal side. The faculty by which this interpretation becomes possible is that which Emerson calls the "Imagination," and which he treats of in his Essay on "Poetry and Imagination."

It will be my purpose to show first, from the Essay on Swedenborg, the attitude of Emerson's mind toward that philosopher, and to note what of his teaching made the deepest impress on the mind of the essayist. These points will then be further illustrated and enforced by a few citations from Swedenborg himself; I shall then present a brief outline of Emerson's account of the imaginative faculty and its field of operation, wherein will appear how far the groundwork of this famous essay is laid in the teachings of the great Swedish philosopher; and in conclusion I shall present an abstract of Swedenborg's own scientific definition of the imagination as given in his "Rational Psychology," or treatise on "The Soul."

II. THE GENIUS OF SWEDENBORG.

Of the intensely practical and scientific bent of Swedenborg's mind, a quality which never deserted him even in his most spiritual researches, Emerson says (p. 83):

His youth and training could not fail to be extraordinary. Such a boy could not whistle or dance, but goes grubbing into mines and mountains, prying into chemistry, optics, physiology, mathe-

matics and astronomy, to find images fit for the measure of his versatile and capacious brain. He was a scholar from a child, and was educated at Upsala. At the age of twenty-eight he was made Assessor of the Board of Mines by Charles XII. . . . His duties had brought him into intimate acquaintance with this monarch, by whom he was much consulted and honored. The like favor was continued to him by his successor. At the Diet of 1751, Count Hopken says, the most solid memorials on finance were from his pen. In Sweden he appears to have attracted a marked regard.

His rare science and practical skill, and the added fame of second sight and extraordinary religious knowledge and gifts, drew to him queens, nobles, clergy, shipmasters, and people about the ports through which he was wont to pass in his many voyages. The clergy interfered a little with the importation and publication of his religious works, but he seems to have kept the friendship of men in power. (p. 84.)

The genius which was to penetrate the science of the age with a far more subtle science; to pass the bounds of space and time; venture into the dim spirit realm, and attempt to establish a new religion in the world — began its lessons in quarries and forges, in the smelting-pot and crucible, in ship-yards and dissecting-rooms. (p. 85.)

It seems that he anticipated much science of the nineteenth century — the views of modern astronomy in regard to the generation of earths by the sun; in magnetism, some important experiments and conclusions of later students; in chemistry, the atomic theory; in anatomy, the discoveries of Schlichting, Monro, and Wilson; and first demonstrated the office of the lungs.

But "he was too great to care to be original."

A colossal soul, he lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen; suggests, as Aristotle, Bacon, Selden, Humboldt, that a certain vastness of learning, or quasi-omnipresence of the human soul in nature, is possible.

One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars. His stalwart presence would flutter the gowns of a university. Our books are false by being fragmentary; their sentences are *bon mots* and

not parts of natural discourse; childish expression of surprise or pleasure in nature. . . . But Swedenborg is systematic, and respective of the world in every sentence; all the means are orderly given; his faculties work with astronomic punctuality, and this admirable writing is pure from all pertness or egotism. (p. 87.)

Swedenborg was born into an atmosphere of great ideas. Harvey had shown the circulation of the blood; Gilbert had shown that the earth was a magnet; Descartes, taught by Gilbert's magnet, with its vortex, spiral, and polarity, had filled Europe with the leading thought of vortical motion, as the secret of nature. Newton, in the year in which Swedenborg was born, published the "Principia," and established the universal gravity. . . . Linnæus, his contemporary, was affirming in his beautiful science that "Nature is always like herself;" and lastly, the nobility of method, that largest application of principles had been exhibited by Leibnitz and Wolff in cosmology. . . . It is easy to see, in these minds, the origin of Swedenborg's studies and the suggestion of his problems. He had a capacity to entertain and vivify these volumes of thought. (p. 88.)

He named his favorite views, the doctrine of Forms, the doctrine of Series and Degrees, the doctrine of Influx, the doctrine of Correspondence. His statement of these doctrines deserves to be studied in his books. Not every man can read them, but they will reward him who can. His theological works are valuable to illustrate these. His writings would be a sufficient library to a lonely and athletic student; and the "Economy of the Animal Kingdom" is one of those books which, by the sustained dignity of thinking, is an honor to the human race.

III. THE KINGDOM OF THE SOUL.

Further of this work, Emerson says (p. 93):

The "Animal Kingdom" [*Regnum Animale*, "The Kingdom of the Soul"] is a book of wonderful merits. It was written with the highest end — to put science and the soul, long estranged from each other, at one again. It was an anatomist's account of the human body in the highest style of poetry. Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive.

It is the relation of the macrocosm to the microcosm, the reflection of the order of the whole in the leasts, and thus the

vision of the true unity pervading all being, that forms the keynote of this wonderful treatise, and attracts Emerson's admiration. Emerson quotes Swedenborg's statement:

It is a constant law of the organic body that large, compound, or visible forms exist and subsist from smaller, simpler, and ultimately from invisible forms, which act similarly to the larger ones, but more perfectly and more universally; and the least forms so perfectly and universally as to involve an idea representative of their entire universe.

This fruitful idea [says Emerson] furnishes a key to every secret. What was too small for the eye to detect was read by the aggregates; what was too large, by the units. There is no end to the application of the thought. It is a key to Swedenborg's theology also.

Man [says Swedenborg, as quoted by Emerson] is a kind of very minute heaven, corresponding to the world of spirits and to heaven. Every particular idea of man, and every affection, yea, every smallest part of his affection is an image and effigy of him. A spirit may be known by only a single thought. God is the Grand Man.

See in this connection Heaven and Hell, n. 454:

That the form of the spirit is the human form, is because man as to his spirit was created to be a form of heaven, for all things of heaven and of its order are gathered into the things which are of the mind of man; whence he has the faculty of receiving intelligence and wisdom. Whether you say the faculty of receiving intelligence and wisdom, or the faculty of receiving heaven, it is the same thing, as may be evident from what has been shown about the light and heat of heaven (n. 126–140); the form of heaven (n. 200–212); the wisdom of angels (n. 265–275); and in the chapter that heaven, as to its form, in the whole and in part resembles a man (n. 59–77); and this from the Divine Human of the Lord, from which heaven and its form are (n. 78–86).

Referring to Swedenborg's hope that he might through the study of the human form attain to the science of all sciences and "unlock the meaning of the world," Emerson quotes the following note from the first volume of the "Animal Kingdom":

In our doctrine of Representation and Correspondences, we shall treat of both these symbolical and typical resemblances, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things, that one would swear that the physical world was purely symbolical of the spiritual world; insomuch, that if we chose to express any natural truth in physical and definite vocal terms, and to convert these terms only into the corresponding and spiritual terms, we shall by this means elicit a spiritual truth, or theological dogma, in place of a physical truth or precept; although no mortal would have predicted that anything of the kind would possibly arise by bare literal transposition, inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it. I intend, hereafter, to communicate a number of examples of such correspondences, together with a vocabulary containing the terms of spiritual things, as well as of the physical things for which they are to be substituted. This symbolism pervades the living body.

The fact [says Emerson] thus explicitly stated is implied in all poetry, in allegory, in fable, in the use of emblems, and in the structure of language. . . . Lord Bacon had found that truth and nature differed only as seal and print. The poets in as far as they are poets use it.

But —

Swedenborg first put the fact into a detached and scientific statement because it was habitually present to him, and never not seen. (p. 97.)

IV. THE INTERPRETER OF REVELATION.

In regard to Swedenborg's use of this inner or ideal vision in interpreting the Scripture, Emerson says:

Having adopted the belief that certain books of the Old and New Testaments were exact allegories, or written in the angelic or ecstatic mode, he employed his remaining years in extricating from the literal the universal sense. He had borrowed from Plato the fine fable of "a most ancient people, men better than we, and dwelling nigher to the gods," and Swedenborg added, that they used the earth symbolically; that these when they saw terrestrial objects, did not think at all about them, but only about those which

they signified. The correspondence between thoughts and things henceforward occupied him. "The very organic form resembles the end inscribed on it." A man is in general, and in particular, an organ of justice or injustice, selfishness, or gratitude. And the cause of this harmony he assigned in the "Arcana": "The reason why all and single things, in the heavens and on earth, are representative, is because they exist from an influx of the Lord, through heaven." This design of exhibiting such correspondences, which, if adequately executed, would be the poem of the world, in which all history and science would play an essential part, was narrowed and defeated by the exclusively theological direction which his inquiries took.

Were our purpose that of writing a *critique* of Emerson's essay, we should have to take exception here to Emerson's use of the term "theological" as compatible with exclusiveness of any kind. At most we need only say that the observation of the essayist might be interpreted as revealing the narrowness of his own rather than of Swedenborg's theological vision.* Emerson proceeds to say:

> His theological bias thus fatally narrowed his interpretation of nature, and the dictionary of symbols is yet to be written. But the interpreter whom mankind must still expect, will find no predecessor who has approached so near to the true problem. Swedenborg styles himself, in the title page of his books, "Servant of the Lord Jesus Christ;" and by force of intellect, and in effect, he is the last Father in the Church, and is not likely to have a successor. (p. 101.)

To close our citations from this essay:

> He (Swedenborg) saw things in their law, in likeness of function not of structure. There is an invariable method and order in his delivery of his truth, the habitual proceeding of the mind from inmost to outmost. What earnestness, what weightiness — his eye

* As for "borrowing from Plato" his idea of "a most ancient people," it is strange that Emerson should have thought that this universal tradition, revealed in all languages and religions, should have reached Swedenborg through Plato alone, or that Plato could claim any peculiar ownership in it. Even the most advanced "Higher Criticism" would hardly, I suppose, date the book of Genesis as more recent than Plato!

never roving, without one swell of vanity or one look to self, in any common form of literary pride! A theoretic, a speculative man, but whom no practical man in the universe could affect to scorn. Plato is a gownsman; his garment, though of purple and almost sky-woven, is an academic robe and hinders action with its voluminous folds. But this mystic is awful to Cæsar. Lycurgus himself would bow.

The moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other modern writer and entitle him to a place among the law-givers of mankind. Of course, what is real and universal cannot be confined to the circle of those who strictly sympathize with his genius, but will pass forth into the common stock of wise and just thinking. The world has a sure chemistry by which it extracts what is excellent in its children and lets fall the infirmities and limitations of the grandest mind. (p. 102.)

V. DEGREES AND THEIR CORRESPONDENCE.

Leaving now these tributes of Emerson which borrow a certain grandeur and beauty inseparable from the subject with which they deal, let us glance very briefly, in Swedenborg's own language, at those which Emerson found to be his most interesting philosophical doctrines, namely, the Doctrine of Influx, of Discrete Degrees, and of Correspondence — doctrines which, says Emerson, "should be studied in his books;" and which "not every man can read, but which will reward him who can."

SWEDENBORG ON THE THREE DISCRETE DEGREES, OR END, CAUSE, AND EFFECT; AND INFLUX, OR THE DIVINE PRESENCE IN NATURE BY MEANS OF THESE.

The end of creation is, that all things may return to the Creator, and that there may be conjunction. This end exists in its ultimates. There are three things which follow in order: these are called the first end, the middle end, and the ultimate end; and they are also called end, cause, and effect. These three must needs be in everything, in order that it may be anything; for a first end without a middle end and an ultimate end is impossible; or, what is the same, an end without a cause and an effect cannot exist; so neither can a cause exist without the end from which it proceeds, and the effect in which it is manifested; nor can an

effect exist alone, without a cause and an end. This may be comprehended if it be considered that an end without, or separate from, an effect has no existence and is a mere term: for an end, to be actual, must be terminated, and it is terminated in its effect, in which it is first called an end, because it is an end. The agent or efficient appears indeed to exist by itself; but this is an appearance arising from the fact of its being in its effect; if it be separated from the effect, it disappears in a moment. Hence it is evident that these three, end, cause, and effect, must exist in everything, to make it anything. (D. L. W. 167.)

By this conjunction the Lord is present in every work created from Himself; for every created thing is finally for the sake of man; wherefore the uses of all things, which are created, ascend by degrees from ultimates to man, and through man to God the Creator, from whom they originate. (D. L. W. 170.)

Creation is in a continual progression to this ultimate end by these three principles, end, cause, and effect, because these three exist in the Lord the Creator. Hence it is evident that the created universe, in its common progression to its ultimate end, is respectively the middle end, or the means. For forms of uses are continually raised up from the earth by the Lord the Creator, in their order, to man, who as to his body is likewise from the earth. Man is next elevated by the reception of love and wisdom from the Lord; and all means are provided that he may receive these; and he is made such that he can receive these if he will. From what has been now said it may be seen, though as yet only in a general way, that the end of creation, which is, that all things may return to the Creator, and that conjunction may thus be effected, exists in its ultimates [that is, in the effects or things created]. (D. L. W. 171.)

That end, cause, and effect, are in all and everything of creation, is evident when it is considered that all effects, or ultimate ends, become anew first ends, in a continual series from the Lord the Creator, who is the first, to the conjunction of man with Him, which is the last. That all ultimate ends become anew first ends, is evident from the fact that there is nothing so inert and dead but has some efficiency in it; even the grain of sand exhales somewhat which contributes assistance in producing and therefore in effecting something. (D. L. W. 172.)

OF DISCRETE DEGREES.

Degrees are of two kinds, discrete degrees and continuous degrees, or degrees of altitude and degrees of latitude. The knowledge of discrete degrees is as it were the key to open the causes of things, and enter into them. Without it scarcely anything of cause can be known; for without it the objects and subjects of both worlds appear to be of one kind (*univoca*) so as to seem to have nothing in them but what is seen with the eye; when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea, to myriads. The interior things which lie hid can by no means be discovered unless degrees be understood; for exterior things advance to interior things, and these to inmost, by degrees — not by continuous degrees but by discrete degrees. Increments and increasings from finer to grosser, or from rarer to denser, like that of light to shade, or of heat to cold, are called continuous degrees. But discrete degrees are entirely different: they are in the relation of prior, posterior, and postreme; or of end, cause, and effect. They are called discrete degrees, because the prior is by itself, the posterior by itself, and the postreme by itself; but still, taken together, they make a one. (D. L. W. 184.)

MAN THE UNIVERSAL TYPE.

All created things in a certain image represent man. The uses of all created things ascend by degrees from ultimates to man, and through man to God the Creator, from whom they had their origin. As there is an endeavor of the minerals of the earth to vegetate, so there is an endeavor of vegetables to vivify themselves; hence exist various kinds of insects corresponding to their odoriferous exhalations. This is not an effect of the heat of the sun of this world alone, but of life, by that heat, according to the recipients. That there is a relation to man in all things of the created universe, may indeed be known from what has been adduced, but can only be seen obscurely; whereas in the spiritual world it is seen clearly. In that world, also, there are all things of the three kingdoms, in the midst of which is the angel, who sees them about him, and knows that they are representations of himself; yea, when the inmost of his understanding is opened, he knows himself, and sees his image in them as in a glass. (D. L. W. 61–63, 65.)

OF SPACE AND TIME AS BELONGING TO THE NATURAL PLANE OF THOUGHT.

The Divine fills all spaces of the universe without space. There are two things proper to nature, space and time; from these in the natural world man forms the ideas of his thought and thence his understanding. If he remains in these ideas, and does not elevate his mind above them, he never can perceive anything spiritual and Divine; for he involves it in ideas which are derived from space and time, and in proportion as he does this, the light of his understanding is merely natural.

All who die, and become angels, put off those two things proper to nature, which, as has been said, are space and time; for they enter into spiritual light, in which the objects of thought are truths, and the objects of sight are similar to those in the natural world, but corresponding to their thoughts. The objects of their thoughts, which, as has been said, are truths, derive nothing at all from space and time. The objects of their sight indeed appear as in space and in time, but still they do not think from them. The Divine is in all time without time. (D. L. W. 69, 70, 73.)

Of Correspondence Swedenborg says:

Correspondence is the appearing of what is internal in what is external and its representation there. (A. C. 5423.)

And reversely:

There is a correspondence of sensuous things with natural ones; there is a correspondence of natural with spiritual ones; of spiritual with celestial ones; and finally there is a correspondence of celestial things with the Lord's Divine; thus there is a succession of correspondences from the Divine down to the ultimate natural. Correspondences may be thus explained: The effect must correspond to the cause; the cause must correspond to the end, and as they correspond the end can be in the cause and actuate it, and the cause can be in the effect and actuate it; consequently the end through the cause can actuate the effect. Everything in man and in nature is successive, like end, cause, and effect; and when they thus correspond to each other they act as one. (A. C. 5131.)

All things in the natural world correspond to those which are in the spiritual world. (A. E. 273.)

OF THE GENERATION OF PHENOMENA FROM THE NOUMENA.

When anything from what is spiritual as its origin or cause be-

comes visible or perceptible before the senses there is then a correspondence between them. Such is the correspondence between the spiritual and natural things with man; as the latter have come forth and perpetually subsist from the former, they are correspondences; therefore they act as one: as end, cause, and effect. There is nothing in the mind to which something in the body does not correspond, and that which corresponds may be called its embodiment. (T. C. R. 375.)

Not only the things of the mind correspond to spiritual and celestial things but also the whole man in general, so that there is not the smallest part of him that does not correspond. Hence, man comes into existence and subsists.

The universal heaven is so formed as to correspond to the Lord, to His Divine Human; and man is so formed as to correspond to heaven and through heaven to the Lord. Through this correspondence the angels know the most secret things in man, in the world, and in nature. (A. C. 3624–3626.)

Regarding these correspondences in the language of the Scriptures, Swedenborg says:

The Lord spoke by correspondences (that is, by parables); because He spoke from His Divine; for what is Divine falls, in nature, into such things as correspond to the Divine ones. (S. S. 20.)

The Word was written by correspondences and thus by representatives. Interiorly it is spiritual and celestial; and, written by pure correspondences, it becomes in the ultimate sense such as we find it in the Prophets and Evangelists. In the most ancient times the science of correspondences was the science of sciences, and was so universal that all their manuscripts and books were written by correspondences. The Book of Job is full of them; the hieroglyphics and mythologies were nothing else. All the rites and statutes of the Ancient and Israelitish Churches consisted of pure correspondences. (S. S. 20.)

There is a mighty force in correspondences, because heaven and the world, or the spiritual and the natural, are together in them. Therefore the Word has been written by pure correspondences and therefore the Sacraments have been instituted by correspondences on which account there is a Divine power in them. (Inv. 59.)

The Ancient Word was written by pure correspondences; but

when correspondences were turned into idolatry and magic the knowledge of them was obliterated. (S. S. 102, 22.)

Each and all things in the created universe have such a correspondence with each and all things of man that it may be said that man too is a kind of universe. (D. L. W. 52.)

Having thus glanced at these teachings of Swedenborg which chiefly impressed Emerson's mind, and noted in what appreciation he held them, we can better understand what Emerson meant when he said of Swedenborg that, —

He no doubt led the most real life of any man then in the world.

It was because he saw the realities behind the corresponding veils or symbols of the phenomena; because he saw behind all natural effects spiritual causes, and behind or within all spiritual causes Divine ends, the essential realities themselves. It is because not content with being a mere philosopher in the sense of one who "understands and keeps in awe the cities that others build," he rather "leads us into another region — the world of morals and of will."

Then, also, the philosopher has his value, who flatters the intellect of this laborer by engaging him with subtleties which instruct him in new faculties. Others may build cities; he is to understand them, and keep them in awe. But there is a class who leads us into another region, — the world of morals or of will. (*The Mystic*, p. 79.)

The ends of all are moral, and therefore the beginnings are such. (*Poetry and Imagination*, p. 10.)

In penetrating into the world of Divine ends, he reaches that Will, the prime motive of all existence — the very self-activity.

VI. THE FUNCTION OF THE IMAGINATION.

It is of this real world, the world of causes and of ends, lying within the phenomena of facts; and it is of man's approach to this world through the imaginative faculty, in distinction from the sensuous knowing, that Emerson treats in the essay on "Poetry and Imagination" of which I shall now

present a few striking extracts; and knowing what we now do of Emerson's studies of Swedenborg, we can hardly keep out of mind the vision of the great law-giver's presence, of his constant influence, even of the order of his development from the dealer in facts to the explorer of their causes and their ends.

Says Emerson:*

The perception of matter is made the common-sense, and for cause. This was the cradle — this the go-cart of the human child. We must learn the homely laws of fire and water; we must feed, wash, plant, build. These are ends of necessity, and first in the order of nature.

The common sense which does not meddle with the absolute, but takes things at their word — things as they appear — believes in the existence of matter, not because we can touch it, or conceive of it, but because it agrees with ourselves, and the universe does not jest with us, but is in earnest — is the house of health and life.

But whilst we deal with this as finality, early hints are given that we are not to stay here. . . . Thin or solid, everything is in flight.

And nothing is fast but those invisible ends which we call laws, on which all is strung.

And whilst the man is startled by this closer inspection of the laws of matter, his attention is called to the independent action of the mind — its strange suggestions and laws — a certain tyranny which springs up in his own thoughts, which have an order, method, and beliefs of their own, very different from the order which this common-sense uses.

All multiplicity rushes to be resolved into unity. Anatomy, osteology, exhibit arrested or progressive ascent in each kind; the lower pointing to the higher forms, the higher to the highest, from the fluid in an elastic sack, from radiate mollusk, articulate, vertebrate — up to man; as if the whole animal world were only a Hunterian museum to exhibit the genesis of mankind.

Natural objects, if individually described, and out of connection, are not yet known, since they are really parts of a symmetrical universe, like words of a sentence; and if their true order is

* See the Essay on "Poetry and Imagination in Letters and Social Aims." "Little Classic" Edition. Boston: 1891.

found, the poet can read their Divine significance orderly as in a Bible. Each animal or vegetable form remembers the next inferior and predicts the next higher.

Every man is an image.

The world is an immense picture-book of every passage in human life.

Every correspondence we observe in mind and matter suggests a substance older and deeper than either of these old nobilities.

Their value to the intellect appears only when I hear their meaning made plain in the spiritual truth they cover.

If you agree with me, or if Locke or Montesquieu agree, I may yet be wrong; but if the elm tree thinks the same thing, if running water, if burning coal, if crystals, if alkalies, in their several fashions, say what I say, it must be true!*

And indeed, Nature itself is a vast trope, and all particular natures are tropes. The atomic theory is only an interior process produced, as geometers say, or the effect of a foregone metaphysical theory. Swedenborg saw gravity to be only an external of the irresistible attractions of affection and faith.

Swedenborg said, "There is nothing existing in human thought, even though relating to the most mysterious tenet of faith, but has combined with it a natural and sensuous image." And again: "Names, countries, nations, and the like are not at all known to those who are in heaven; they have no idea of such things, but of the realities signified thereby." A symbol always stimulates the intellect; therefore is poetry ever the best reading. The very design of imagination is to domesticate us in another, in a celestial nature.

This power is in the image because this power is in nature. It so affects because it so is. All that is wondrous in Swedenborg is not his invention, but his extraordinary perception; that he was necessitated so to see. The world realizes the mind. Better than images is seen through them. The selection of the image is no more arbitrary than the power and significance of the image. The selection must follow fate. Poetry if perfected is the only verity; is the speech of man after the real and not after the apparent.

* Compare Swedenborg's statement in D. L. W. 52: "That there is a correspondence of man's will and thence of his understanding with all things of the vegetable kingdom, and of his ultimate life with all things of the mineral kingdom."

And poetry is the only verity; the expression of a sound mind speaking after the ideal, and not after the apparent. As a power, it is the perception of the symbolic character of things and the treating them as representative; as a talent, it is the magnetic tenaciousness of an image, and by the treatment demonstrating that this pigment of thought is as palpable and objective to the poet as is the ground on which he stands, or the walls of houses about him. And this power appears in Dante and Shakespeare. In some individuals this insight, or second sight, has an extraordinary reach which compels our wonder as in Behmen, Swedenborg, and William Blake, the painter.

Nature is a true idealist. When she serves us best, when, on rare days, she speaks to the imagination, we feel that the huge heaven and earth are but a web drawn around us, that the light, skies, and mountains "are but the painted vicissitudes of the soul."

Compare with this Swedenborg's statement quoted above from D. L. W. 63, that "In the spiritual world the angel standing in the midst of the three kingdoms and seeing all these varieties about him knows that they are representations of himself and sees his image in them as in a glass."

Homer, Milton, Hafiz, Herbert, Swedenborg, Wordsworth, are heartily enamored of their sweet thoughts. Moreover, they know that this correspondence of things to thoughts is far deeper than they can penetrate — defying adequate expression; that it is elemental, or in the core of things.

As soon as a man masters a principle and sees his facts in relation to it, fields, waters, skies offer to clothe his thoughts in images.

The thoughts are few; the forms many; the large vocabulary or many-colored coat of the indigent unity. The savans are chatty and vain — but hold them hard to principle and definition, and they become mute and near sighted. What is motion? what is beauty? what is matter? what is life? what is force? Push them hard and they will not be loquacious. They will come to Plato, Proclus, and Swedenborg. The invisible and imponderable is the sole fact.

VII. SWEDENBORG'S DEFINITION.

In conclusion I desire to give a few extracts from Swedenborg's own scientific definition of the Imagination as found in

his work entitled "The Soul, or Rational Psychology," a work to which Emerson probably did not have access, as it was not translated from the Latin at the time of his writing, but first appeared for English readers in the volume published in New York in 1887. Space will not admit of my giving more than the briefest sketch of the chapter devoted to this subject, but it will suffice to give a rough idea of the author's treatment of the Imagination after his method of physiological psychology.

It need hardly be said that the Imagination here treated of by Swedenborg is not to be identified with that poetic or creative inner sight of which Emerson treats in his brilliant essay. Emerson, indeed, when he says that "poetry is the only verity," is speaking of something far different from mere fancy or fiction produced arbitrarily from mental images. Poetry, in the serious and sublime sense in which Emerson speaks of it, is nothing less than the creative power of Truth itself when apprehended by the vision of the higher intellect, or the reason illumined with spiritual light, and impelled into utterance by the delight of expression, or of making objective to others that which is given to one's self. The highest example of this poetry is of course the Divine Word or Logos itself by "Whom all things were made," being Itself the very activity of the Divine Love through the Divine Wisdom in the creation of a phenomenal world. But on the human plane the process is analogous, and the poet's office is always to make worlds in which man shall see himself reflected. To this function the Imagination treated of scientifically by Swedenborg is only an instrument, a furnisher of materials in those products of the mind which first result from the sensuous impressions from without coming in contact with the constructive and unifying power of the "pure intellect" from within.

The following extracts are from the concluding chapter of the First Part of the work on "The Soul," the preceding chapters having treated of the several senses in their order. The chapter is entitled, "Perception, Imagination, Memory, and their Ideas," and it is followed by the chapter which introduces Part II., and is entitled "The Pure Intellect." A mere skeleton of the argument is given in the following:

Words which are heard are as it were instantly seen; for words represent so many forms, quantities, qualities, movements, accidents, which are usually objects of vision. But whatever is seen is also taken in by a certain interior sight or imagination, that is, it is perceived. Thus modes of sound pass over into modes of sight, these into ideas of imagination or material ideas, these again into rational ideas or into so many reasons, from which analytically considered arises the intellect. . . . The imagination is therefore an internal sight which corresponds to the external; for the eye is only the organ or instrument of vision, the genuine vision itself residing in the brain or in the common sensory.

The parts of external sight are called images; but the parts of internal sight are called ideas, by some material ideas. . . . The external sight contemplates the figures of objects, as for instance one wall of a palace after another; but the internal sight observes at once all these things which to the eye are presented successively, or during the passing of time.

Other illustrations here follow:

Hence it follows that the internal sight or the imagination is in a degree proportionately superior, prior, interior, simpler, and more perfect than the external sight.

The images themselves of the sight are elevated along the fibres of the optic nerve even to all the cortical glands of the brain. . . . The gland which is the organ of sight or of the imagination, adapts itself at once most perfectly to receiving its object; thus it undergoes a change of state very nearly corresponding to the inflowing image or object. This change which the gland receives and to which it adapts itself at the impulse of any visual image is called an idea. It can no longer be called an image, since it partakes of a certain superior and more perfect form as well as of intelligence. In this way the visual image is converted and passes into the corresponding idea of the imagination, or the external and inferior sight into that which is internal or superior.

Memory is all that which is produced by the imagination; it is the mutability of state itself. A particular mutation in potency is a part of the memory; a particular mutation in act is a part of the imagination. Therefore the ideas of the memory are the same as the ideas of the imagination and the imagination may be called the active memory. . . . All parts of the imagination are insinuated

through the senses alone, but inasmuch as their order, their harmony, and their form does not depend on the sensory, it follows that something more than memory alone is required for the imagination. For it is not owing to the memory that those ideas are called forth and rightly put together. This is rather the result of the pure intellect itself or of the soul. Hence it follows that the imagination can exist so far as there is a communication of the pure intellect with the idea of the memory.

In a subsequent chapter, Swedenborg treats of the human intellect as the organ of thought, lying as it were midway between the pure intellect above and the imagination below, and partaking of both. Here we read:

Imagination, therefore, only takes in the form of an object or of objects, and its quality, according to the order, the position, the connection of the parts or ideas; but the thought draws forth not the material form itself of the parts, but out of such a form, or from similar forms, it obtains a certain sense not in the visible parts, nor in the connection of the parts, but lying hidden within; wherefore the thought is said to understand, and the imagination to perceive.

Understanding is a superior perception and an inmost sensation.

Thought closely succeeds perception, for when we call forth ideas of memory one after another, particular and general, that operation is called thought, or a turning and resolving of the mind toward every part. When ideas or reasons are turned and revolved in thought they are brought into the form of some equation; this equation is called a judgment. The more perfect the form of the equation, the more similar and harmonious the things to be found in it, so much the more perfect is the judgment. But it belongs to the pure intellect to perceive similitudes, consistencies, harmonies and truths; hence it is an exact judgment when the rational mind has called the purer intellect into a closer intercourse.

It follows that we are able to come nearer and nearer to the pure intellect and indeed by means of universal ideas and a certain passive power; that as we remove particular ideas or withdraw the mind from limitations — from the more broken, limited, and material ideas, and at the same time from loves and desires which are purely natural — then the human intellect, quiet and free from foreign disturbance and dwelling alone with its own and what belongs

to pure intellect, causes that our mind shall not suffer other changes or give forth other reasons than these which accord with the ideas of pure intellect. On this account our intellect experiences an inmost tranquillity and joy; for then this concurrence appears like the influx of a certain light of intelligence illuming the whole sphere of thought; and in a kind of unanimity, I know not whence, it constrains the whole mind, and inmostly dictates what is true and good and what is false or evil. (pp. 63–94.)

In this subtle but beautiful analysis of the power of thought and of conclusion we see how Swedenborg, here as elsewhere the law-giver, defines with scientific accuracy and thoroughness that faculty which Emerson contents himself with calling by beautiful names and admiring in its operation and its results. Here as elsewhere we have in Swedenborg the philosophical insight into the interior laws and relations of mental operation, which enabled him to truly unlock the "secret of the world" as no philosopher or poet has done before or since. These principles enunciated by Swedenborg and illustrated by the whole course of his philosophical and theological writing, dropping like prolific seeds into the minds of Emerson and a whole generation of poets contemporary with him, including the Brownings and Tennyson, have blossomed out into the fair field of modern literature, until in the rich bloom and fragrance we cease to look within for the seed or the furrow, and the poet brilliant in words entrances the world's gaze, while the silent poet, the maker of the great thoughts, is easily passed by and forgotten. For this, however, let Emerson be ever honored — that up to the measure of his ability to understand Swedenborg and so to intelligently admire him he did so with all openness and frankness, withholding no whit consciously, of that which constituted his own indebtedness to the great seer, his acknowledged master.

Washington, D. C. FRANK SEWALL.

RELIGION AND LITERATURE.

EMERSON in his critique upon "Swedenborg as the Mystic" among his "Representative Men" declared that he would render the greatest service to mankind who would make plain the connection between the seer, Swedenborg, and the dramatist, Shakespeare — masters both, in Mr. Emerson's picturesque view — the one of introspection and the other of expression. Without any very ambitious aim, I have given some thought to the play of "Hamlet" as the most striking and evident embodiment of Shakespeare's idea of the spiritual world, the man whose whole action or inaction was based upon a supernatural visitation, not so far out of the ordinary as in the "Midsummer Night's Dream," or "The Tempest," as to seem a mere fancy.

In the first place Shakespeare's ghosts, like all his creations, are not bodiless but very healthy and human. Even his fairies have their jealousies and angers, their anxieties and cares. They are not mere mischief-makers, nor slavishly bound to forms and ceremonies like the genii of Arabian Nights. So Hamlet's father comes on the stage in complete armor. He carries himself with the royal mien as while in the flesh. He has the same desire for revenge that he would have had if his brother's plot of assassination had failed. He walks the night. He has no wings. He suffers. He loves. He hates. He has limitations. He has no charm by which to influence Hamlet, his son, except that which he had always had.

But changes have occurred in him. The day of judgment is upon him. He is "doomed for a certain period to walk the night; and for the day confined to fast in fires." And this process is necessary that his "foul crimes may be burnt and purged away." A bar is interposed between him and the world of flesh and blood, and although his son can in full possession of his faculties see and hear, the queen looking at the same time and in the same direction perceives nothing. The body has been laid in the grave. This is no material

resurrection. The ghost appears and vanishes. The sword cannot find him, nor can he use the sword as of old. He must act through another. He may influence, persuade, breathe in the spirit of revenge natural to the earthly Hamlet, arouse the love of justice as it exists in his son.

Yet right here comes the younger Hamlet's first doubt, a doubt that might not be possible to his father's more imperious and active temperament, but seeming a marvellously intelligent doubt to those who accept Swedenborg's teaching that the tangible interference of spirits in affairs of this world is generally disorderly and springs out of their evil.

> The spirit that I have seen may be the devil, and the devil hath power to assume a pleasing shape; yea, and perhaps out of my weakness and my melancholy. As he is very potent with such spirits, abuses me to damn me: I'll have grounds more relative than this.

But the ghost has succeeded in fixing suspicions already aroused, by suggesting the very manner of the crime. Perhaps this is not too much of a departure from the teaching that a spirit can impart nothing which we do not already know, yet it seems to weaken the philosophy of the play. The introduction of the strolling players and the play within the play as an instrument of Hamlet's acuteness, seems crude and childish, although it may be dramatically forcible. Had the scene arisen without the intervention of Hamlet, had he observed his uncle's sudden panic at some such performance without having expressly inserted the incident for the purpose of working this havoc, the resemblance to the true experience of men would have been deeper. He is too cunning a detective. Macbeth betrays himself by his fright at the appearance of the ghost of his murdered victim at the banquet. In the ancient story the cranes invoked in the hour of death as witnesses of murder, called forth also the cry of guilt from the murderer in the midst of the assembled Greeks. These have power to move us because they seem so real and so under the hand of an Almighty Judge. Hamlet manipulating such spiritual forces and gauging them to a nicety is too wizard-

like, and his feigning insanity is subject to the same criticism. Still the public admire the extraordinary and the weird. They like to believe that one man may be the centre of influx for great things to come. Hence the Baconian theory. Hence a great deal of the ambition which uplifts and urges forward the intellectual effort of men. If there are Shakespeares and Swedenborgs among us why should there not be a Hamlet? The spiritual fact of another world within this world finds illustration, and this is the secret of the popularity of the play. Its plot may be pronounced hideous. It unveils the most disgusting crime and vice by an abnormal process. The beautiful Ophelia is ruined by Hamlet's indecision and apparent heartlessness, together with the clumsy tactics of her father. The whole closes with a wholesale butchery whose only redeeming feature is, as has been wittily pointed out, that upon the stage it appears too ridiculous to be true.

But that "there are more things in heaven and earth than are dreamt of in our philosophy" exalts and hallows the work. The positive moral teaching founded upon this, the clear though indirect development of the evil in Hamlet himself, "the native hue of resolution sicklied over with the pale cast of thought," derivative as these are, through all the superstition of the times, from the revelation given to men of a life beyond the grave, are potent over the souls of men. Beside this, all question of the character of Hamlet, hesitating to do a dreadful thing, now from doubt of his counsellor, again for a more complete revenge, and finally from fear of responsibility, all has a new interest and significance. Was it not a token of more than weakness in him to spare his uncle at prayer, under the idea that so the murderer would escape the penalty he deemed just? Ought he not to recognize the hollowness of that prayer and the inadequacy of it unless associated with true repentance? And if the repentance were true ought not Hamlet to forgive as our Father forgives every one?

But Shakespeare deals with life as it is, not as it ought to be. Thence his power to teach what it should be. Hamlet is not a hero. He is not uplifted to action by a powerful and noble motive obliterating the selfhood. He is a purely intel-

lectual giant, an orator of humanity, like Cicero and Demosthenes, without the faculty of moulding affairs to his own taste. He is too fastidious, too nice, and so Ophelia dies, and the country passes into the hands of foreign foes.

The seriousness of the lesson as a whole we cannot doubt. Mr. Taine, the eminent French critic, tells us in his work on English literature that this tremendous earnestness, this union of religion with literature, is peculiar to English writers. But his humorous and sarcastic protest is a witness to the power of these elements in combination. A real admiration seems to underlie his words. The French doubtless disguise their religion under gay exteriors, yet the ideality and profound acuteness which distinguish the best French writing could not exist without a spiritual and moral basis as sound and heavenly as anything in English. Even "Hamlet" finds a hearing in France appreciative and true. The play is a favorite in Germany also. German commentators have piled a mountain of books on this giant of literature, yet beneath it all he shakes the hearts of the common people with "thoughts beyond the reaches of their souls."

In the light of such popularity we are prepared to conclude that it is the largest function of literature to keep people alive to the reality of another world. If such productions as "Hamlet" last through ages, and we need only name the great works of ancient and modern times to discover how true this is, then literature cannot afford to neglect the deepest truth given to humanity. So far as it dallies with the mere outside of life, so far will it fail to reach the inner hearing of men. The first literature was altogether religious. The ancients, like the moderns, called God to witness their important business. The Egyptian "Book of the Dead," one of the earliest monuments of ceremony, is alive with symbols of a future existence. The story of Adam and Eve ranks in the New Church as a still more ancient and authentic remnant from the earliest ages of the Ancient Church. The Most Ancient Church, perhaps, had no literature, nothing written in letters. Their stories sprang spontaneously from their lips, illustrative of their truly intuitive wisdom. But literature was necessary to their de-

scendants, else wisdom would have died with that descent. As the fall of man continued the Divine wisdom had to be revealed to men in fixed forms, and so the Word was written, and finally the truth of it "became flesh and dwelt among us."

And it may be that in our seeking to reverence that Word of God we do not sufficiently recognize what is written as literature. It is the writing of God in the alphabet of men. However filled with His spirit yet it is as "broken cisterns," imperfect outwardly, and having many indications of human creation and miscellaneous authorship that it may be chosen, like the leaden casket of Portia, by the true lover only.

As men ascend to higher rationality it is significant that they are turning to the spiritual in literature by the way of Scripture. No book is so universally deferred to as the Bible. Upon no other are men more anxious for more light. It is read with straining eyes. Yet if we think and hope we are gaining clearer and better vision, are we to throw away the literature of the past as unworthy of reading? It seems to me that, in spite of the grossness of Shakespeare, he teaches a vivid morality. In spite of all his absurdities, he presents a picture of the unseen world as acting upon the present which is instructive as to the state of mankind then and now. So Homer, with his stories of the gods, perversions of more ancient legends though they may be, preserves in his simplicity and freshness the fact of ancient worship of a purer sort, and among the Pheacians we must discover more direct evidence of the ideal of heaven God has given to men in all times. So Prometheus, so all Greek philosophy, with Fate standing behind their gods and goddesses representative of the one true God even though cruel and relentless in their eyes, testify to the Word, the Truth, existing among them. In Cicero's melodious wisdom and in Virgil's artistic poem the same truth marches side by side with extraordinary and grotesque descriptions of the actions of the beings of another world. Dante's "Inferno" in so-called mediæval times and Shakespeare's "Hamlet," Milton's "Paradise Lost," Goethe's "Faust" in the times truly mediæval, or between the old

church and the new, base the most intense activity in human beings upon interior causes from the spiritual world.

If mankind today seeks to hide its head in the sand in its flight from its Divine Father seeking to save, it must leave as above itself all this luxuriance and plumage. Tennyson and Browning dip their wings in the pure ether and sail and dart from earth to heaven, from heaven to earth, in a startling freedom. And earthly science encourages her votaries to build upon her immense domains a temple in recognition of a greater and causal domain above her own, a science of heaven. "The sparrow hath found a nest for herself where she may lay her young, even Thy altars, O Lord of Hosts, our King and our God."

Literature will rise to higher flights than ever. This is an age of transition in religion, as one of our American critics and poets has well described it. We are not ready to produce the great works of the new age. We shall not be ready until, without distrust of one another's opinions, until without a heresy trial to trouble us, we can unite in love and truth for pleasure and emulation. Shakespeare was possible because of such a community of players, ostracised from society, yet appreciated by it.

The new community will be stronger, not in itself but in the Lord. It will not assert with Goethe the independence of literature as in itself an end. It will rather recognize the degrees in literature and its infinite range, and glory in these as from God and of God. The Word was God and dwelt among us. So as all religion has relation to life, literature must have relation to be true. As the life of religion is to do good, so is that the life of literature, and all literature that does not perform such a use will be rejected by true taste.

Englewood, Ill. LOUIS RICH.

THE CITIES OF THE WORD. — IX.

X. — THE CITY OF THE DEAD.

"And he slept with his fathers, and they buried him in the city of David." Thus ends the record of many of the kings of the Old Testament. In these words is the story told of how they all died, and of how they laid aside glory and the worry of their kingdoms; laid down the sceptre and took up the garmenture of the eternal world; closed the eye to the troubled dream of earth and opened it to the reality or the fancied reality of the beyond. It is a most remarkable thing, that all these kings were buried in the same place. "Not at all," says the archæologist. "A common thing in the days of antiquity. The people of olden times esteemed it an especial duty to themselves and an honor to their king, if they buried him in the same spot with the royalty which had gone before him, and if they laid his bones into the tomb of his fathers."

"But what is there back of this accepted custom?" we may ask in return. No custom that we can find starts at random, or grows like a weed. Every one, from the worship of the sun, to the stopping of a clock at the hour of death, has its origin in some spiritual idea of the people in whose midst the custom is found.

To the student of the internal sense there is an entirely different solution possible. They buried him in the city, because the city signifies doctrine, and all the life of men, their character, their habit, their soul, their heart, their very self is buried in the doctrines which they have framed for themselves. Think of Luther, think of Melancthon, think of Zwingli, think of Gregory, think of Paracelsus. Take your men from any rank of life — from any of the walks of life — and you will find them buried in their cities. You will find all that we have left of them in their doctrines and in whatever they have taught to men. The body of Paul is turned to dust; the house in which he lived has decayed; the coun-

try where he worked and preached and died, has changed so radically that none of its pristine inhabitants would again recognize it, and all that would speak to us of him is gone, save what? Save the city he has builded; save the city of which he was the father; save the city of his fathers. That is with us; for Paul's doctrine flourishes, and in it lay the bones of the man. His flesh, his strength, his sinew, he builded into the walls of that city. He buried himself therein.

How natural it sounds to hear the Book say: "And he died, and they buried him in the city of his father." But take the various instances in which it is mentioned and you will find that all the cases of death of kings are connected with one city, and that the city of David. Take up the book of Kings and read, and it will immediately strike you, that the one sentence recurs again and again:

And Solomon slept with his fathers and was buried in the city of David, his father. (1 KINGS xi. 43.)

And Rehoboam slept with his fathers and was buried with his fathers in the city of David. (1 KINGS xiv. 31.)

And Abijam slept with his fathers, and they buried him in the city of David. (1 KINGS xv. 8.)

And Asa slept with his fathers and was buried with his fathers in the city of David, his father. (1 KINGS xv. 24.)

And so the story runs, with many repetitions. David and twelve other kings lie buried in the city of David. With what persistence the numbers follow one another: The Holy City with its twelve gates; the Lord with His twelve disciples; the feeding of the five thousand with its twelve baskets of fragments; the patriarch Israel, with his twelve sons; and now, David, with the twelve silent dead kings sleeping in utter forgetfulness in the city of David. Does not the meaning depend upon only one solution? What is the city of David. Turn to the writings and see what is signified by the city of David. A city signifies doctrine. This we know. And David?

Over and over again we read the sentences in the various works of the church, "David represents the Lord." (A. C. 1888, 9548, 9954; D. L. 42, 43, *et al.*)

Whether we say "The city of David," or the "Doctrine of the Lord," it is the same thing. In the doctrine of the Lord, therefore, we look for the bones of the kings.

As the years roll by into the gulf of eternity the spiritual church is swayed by many principles. Many kings rule over Israel. There are times when the beauty of holiness holds sway; but there are also times when the sway of profanation is strong in the land. There are times, when under the directing hand of some one great unital movement, the entire church sweeps on to victory, but again there are times when despite the efforts of her noblest and best of men, the church may indeed be the church militant, but she is not the church triumphant. There are times when the ruling principle of the church finds no grace in the eyes of her Lord, when the king does that which is evil in the eyes of Jehovah; while again there are times when the ruling of the Master and the ruling of His servants so exactly coincide that the one is the other. At such times it is said that the king did that which was good in the eyes of Jehovah. And now all these kings — the good and the bad — lie silent, sleeping with their fathers in the city of David. In the doctrine that the church has of the Lord, lie concealed all her well-springs of thought. Every doctrine she has ever had or will ever have has centred upon the doctrine of the Lord. And as we see that central doctrine of the church now, it will be found that the bones of all the kings of Israel are buried in the city of David. The thought of eternal Sonship, the thought of hypostatianism, the thought of the homoousios and of the homoiousios, the serpent of Arius, and the silvery tongue of Athanasius, the theory of "faith alone," and the dream of the shifting of sin upon the head of the Innocent One, the wild fancy of Divine suffering on the cross, and the mysticism of an "Immaculate Conception," they all and many others are kings who have been buried in the city of David, and with them smoulder the bones of many a heathen ruler, whose right to be considered a king in Israel is a very doubtful one. There lie buried near the walls of that city the bones of a king whom men have called the "Atonement," a useless fabric, and near him a son-in-law of the king, whom

they called in olden times, "The merit of Christ"; together with many other conceptions which once influenced the minds of the men of the church and whose influence was a very perceptible one.

The picture is a very true one. It is a fact that the central doctrine of the church contains within it all the exegesis, all the theological subterfuges, all the mysterious theories which men have planned and thought out for the sake of self and of the kingdoms of the world. The kings of Israel sleep in the city of David. All the grandeur of the past, all the ecclesiastical hopes for the future which the church has entertained, all her errors of doctrine, all her dreams of heaven, all her plans of earth, all her disposition of sin and death, of goodness and life have been concentrated in the central and pivotal doctrine of the church — the doctrine of the Lord; all the kings of Israel sleep with their fathers in the city of David and every time a hand touches the ponderous tomes of mediæval lore, their spectres rise and stare in wonder into the light of this new day, and they mutter in the language of old: "Why hast thou disquieted me, to bring me up?"

And what is true in the one sense is just as true in the other. As in the dead church the central doctrine is the doctrine of the Lord, and as all her dead sleep in the city of David, so in the new and living church the doctrine of the Lord is the central doctrine and all her living kings rule in her. The city of David in the New and Living Church is the joy and the pride of the land. She is a gem in the hand of her God. Her kings live, and in her the twelve tribes are set upon thrones. They are kings and priests unto God and unto the Lamb. They are not dead kings,* who sleep with their fathers, but

* For those who desire to continue the study of the Kings we give them here in their order:

David, 1 KINGS ii. 10.

1. Solomon, 1 KINGS xii. 43.
2. Rehoboam, 1 KINGS xiv. 31.
3. Abijam, 1 KINGS xv. 8.
4. Asa, 1 KINGS xv. 24.
5. Jehosaphat, 1 KINGS xxii. 50.
6. Joram, 2 KINGS viii. 24.
7. Ahaziah, 2 KINGS ix. 28.
8. Joash, 2 KINGS xii. 21.
9. Amaziah, 2 KINGS xiv. 20.
10. Azariah, 2 KINGS xv. 7.
11. Ahaz, 2 KINGS xvi. 20.
12. Josiah, 2 KINGS xxiii. 30.

living kings who rule with the Father. For from the doctrine of the Lord as a centre of all the doctrinal life of the church flows forth the principle of every other doctrine which the church has to teach.

CONCLUSION:

So far we have carried the student over ground which may have been familiar, and over ground which may have been new. May we be permitted to leave the subject here, and give only references to such further study as may be found necessary. May we be permitted to give this list of quotations, in which the student can apply the various rules of explanation given above, and in which he will find that the internal sense is evolved in its fulness and with an exactness which leaves nothing to be desired. Let the term "city" stand for doctrine, carefully translate the other words given in each narrative or text, and it will be seen that the Book of God contains many wonderful lessons beneath the surface, of the existence of which the superficial reader is entirely ignorant.

2 SAM. xii. 31; JER. xxxix. 2; 1 KINGS xx. 30; LEV. xiv. 40; DEUT. xiii. 13: xx. 19; JOSH. vi.: xi. 19; DAN. ix. 24, 26; EZEK. v. 2; DEUT. ii. 36; JOSH. viii.; JUDGES i. 25: ix. 30: xx. 31; 1 SAM. v. 9; 2 SAM. xvii. 13; JOSH. xi. 13; 2 KINGS iii. 25: vi. 14: x. 25: xxiv. 11: xix. 34; GEN. xxxiv. 27; JER. lii. 5–7: xxxii. 36: xxxiv. 2; 2 KINGS xx. 6; ZECH. xiv. 2; 2 KINGS xxv. 2; 1 SAM. xxii. 19.

These passages studied in the order given, each translated as it were into the internal sense, will yield a harvest of thought worthy of any exertion. And here we take leave of the reader. Through the weeks of toil, of reading, of study, of writing, these pages have become dear to us, and the outlines of the subject familiar to us, as thoughts of every day. If there be a mind here and there that finds assistance in these pages, then will the work be worthy of having been done, and the time well spent.

Vineland, N. J. ADOLPH ROEDER.

THE LORD AT TWELVE YEARS.

LUKE II. 40–52.

THE account given of the Lord's having been taken up to the Passover by Joseph and Mary when He was twelve years of age, and his tarrying behind in the Temple and conversing with the Doctors of the Law is found only in the Gospel of Luke. Why this important and significant incident in the Lord's life is wholly omitted in the record of the other Evangelists is not known to us. It may seem strange to us that from His first coming to dwell at Nazareth until this event, that is, until He was twelve years of age, there is nothing recorded of His life; it is hidden from us; and that again from this event until about His thirtieth year, there is nothing said of Him. It is only said at the close of the second chapter of Luke:

> And He went down with them and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature and in favor with God and man.

There must be, of course, a spiritual reason for the absence of any outward history of both of these periods of the Lord's life. In regard to the Lord's temptations Swedenborg mentions the fact that but little is said of them by the Evangelists beyond what is related of His temptations in the wilderness, which represent all the temptations He endured from His childhood even to the passion of the Cross, and then he says:

> The reason why more is not written in the Evangelists concerning those temptations is, because more was not revealed about them; nevertheless in the Prophets and especially in the Psalms of David, they are described at large. (A. E. 730.)

So in regard to the states of the Lord's life during His childhood, and indeed until His thirtieth year, they were not made known outwardly, nor are the outward events recorded,

because their spiritual significance was hidden from the natural minds of those around Him, and were not revealed because they could not have been understood. It is said that Mary "kept all these sayings in her heart," that is, what was said of the Lord's life and what He said of Himself about His remaining in the temple: "Wist ye not that I must be about My Father's business?" She felt that there were things not yet revealed. When He spake of His "Father's business," she must have understood that He did not refer to Joseph. Now, although the Lord's life during childhood is not treated of in the letter of the Gospels, it is treated of in the internal sense of the Word of the Old Testament, and especially in the story of Abraham, as contained in the twelfth chapter of Genesis and explained in the "Arcana Cœlestia." We are also plainly taught in the doctrinal books of the New Church in what way the Lord's life was gradually formed, according to Divine order. How the Lord became a man and advanced from infancy to childhood, youth, early manhood, and then to perfect manhood we are told in the following passage:

Whereas God descended, and is Himself order, as was there also demonstrated [*i. e.* in T. C. R. 53], it was necessary for Him, that He might actually become a man, to be conceived, to be carried in the womb, be born, educated, and successively instructed in the sciences, and by them be introduced into intelligence and wisdom; wherefore as to His human principle, He was an infant like an infant, a child like a child, and so forth, with only this difference, that He perfected that progression more quickly, more fully, and more perfectly than others. That He thus advanced according to order, is manifest from these words in Luke: "The child grew and became strong in Spirit, and increased in wisdom and in age, and in favor with God and men" (chap. ii. 40–52); that He did this more quickly, more fully, and more perfectly than others, is evident from what is said of Him, in the same Evangelist, as that when He was a child of twelve years old, "He sat and taught in the temple, in the midst of doctors, and that all who heard Him were astonished at His understanding and answers." This was done because Divine order requires that man should prepare himself for the reception of God, and as he prepares himself God

enters into him, as into his own habitation and house, and this preparation is effected by knowledges concerning God, and concerning the spiritual things which were of the Church, and thus by intelligence and wisdom; for it is a law of order that so far as man accedes and approaches to God, which he ought to do altogether as of himself, so far God accedes and approaches to man, and conjoins Himself with him, in the midst of him. (T. C. R. 89.)

In regard to the Passover, we are not told that Joseph and Mary took the child Jesus with them when they went up to the Passover before this visit, although we may infer from verse forty-one that they did. It was the custom for every devout Jew to attend the three feasts yearly. What effect this obedience to the ceremonial law had upon the child we may not fully understand. We may know, however, that this conformity on the part of Joseph and Mary served to initiate the Lord into the knowledge of the representative worship of the Jewish Church, so that later on He might enter into the spiritual and Divine realities which were represented. These things were stored up in His memory, as scientifics, into which the Divine ideas could flow.

At this visit, He is said to have been twelve years of age, and this period denotes the completion or fulness of instruction, and at the same time initiation. It was the beginning of the opening of the rational degree of the mind, which with Him was much earlier than with others.

When He remained behind in the Temple and met the Doctors of the Law, He began to perceive the inner meaning of the law of the Passover. In regard to the Lord's internal perception of the Word, we are taught that, at first, before the Word became the Divine Truth in Himself, that is before the Human and the Divine were united — in His childhood and in His temptation combats — the Word could not appear to Him otherwise than as a revelation. This is denoted by what is said in the first verse of the fifteenth chapter of Genesis: "After these words the Word of Jehovah came to Abraham in a vision." (A. C. 1785.)

It was natural for the Doctors of the Law, seeing the Child in the Temple, to talk with Him about the Passover, which had just been celebrated, and of obedience to the Law. They dwelt in the oldness of the letter, but He must have told them of the Divine Love in the work of redemption, and how Jehovah had called His Son out of Egypt.

The temptation which He had to pass through at this time was the desire to be governed by His own will or proprium, which was growing stronger as He approached nearer to manhood. He was delivered from this temptation by the power of the Divine Truth which led Him to see that He must Himself become obedient to the law. So when His parents sought Him and found Him in the Temple, He was ready to follow them, to return to Nazareth, and to become subject unto them. By acts of obedience the Lord brought His human nature into union with the Divine. Those wonderful words, "Wist ye not that I must be about my Father's business," tell of the indwelling power of the Divine Love, and the conscious perception of that power. His "Father's business" was the deliverance of the human race from the bondage of evil, which was represented by the Passover. The Lord now began to feel the first motion of the spirit of the Divine Love and the desire to make known the Divine Truth of the Word to those who were ignorant of it, that those who "sat in darkness" might behold "a great light."

Brookline, Mass. WILLARD H. HINKLEY.

IF we are learning the truth and trying to live according to it, spiritual principles are taking root in our natures, and when the spring-time of another life comes to us, after the death of winter, they will bud and blossom, and fill the face of our world with the blessed fruits of joy and peace. Let these beautiful messengers from the Lord, the flowers, teach us something of the capabilities and destiny of our own natures. They are His voice to us, and foretell something of the loveliness and glory to which we may attain. "If then God so clothe the grass . . . how much more will He clothe you, O ye of little faith?" — *Rev. Chauncey Giles.*

THE IMPRISONMENT AND DEATH OF JOHN THE BAPTIST. — A STUDY.

THE story of the imprisonment and death of John the Baptist may be briefly summarized as follows: Herod Antipas the son of Herod the great, by a Samaritan wife named Malthace (see JOSEPHUS, Wars of the Jews, B. I. xxviii. 4), and through the last will of his father, tetrarch of Galilee and Peræa (LUKE iii. 1; JOSEPHUS Ant. B. xvii. chap. viii. sec. 1), had married the daughter of Aeneas, or Aretas, king of Arabia Petraea. Sometime after his marriage, when on a visit to Rome, he was for a time the guest of his half-brother Philip, who is to be carefully distinguished from the tetrarch of that name. While in the household of Philip, Antipas became enamored with his brother's wife, Herodias, who, as her name would imply, was a member of the Herodian family before her marriage, being a granddaughter of Herod the Great and niece of her husband. Under the influence of this passion Antipas was led to make overtures of marriage to his sister-in-law, promising, if she would yield to his solicitations, to divorce the daughter of Aretas. The latter, however, hearing of the intimacy, fled to her father, and Herodias, who seems readily to have fallen in with the proposals of Antipas — if, indeed, she had not beguiled him into making them — came at once to occupy her place.

This union, which was plainly adulterous — although Farrar in the Cambridge Bible (on LUKE iii. 19), biased, possibly, by the English statute against marrying a sister-in-law, points to it as simply incestuous, a violation of LEV. xx. 21 — met with uncompromising reproof from John the Baptist. This bold action resulted in John's imprisonment in the high and gloomy fortress of Machaerus, east of the Dead sea, about on a line with Bethlehem. (JOSEPHUS Ant. B. xviii. chap. v. sec. 2.)

It would seem that Herod had been drawn to the stern, fearless preacher of practical repentance, and that there had

been, and, perhaps continued to be, not a little intercourse between them. For we read (MARK vi. 20) that "Herod feared John, knowing that he was a just man and an holy and observed him (literally watched over, or preserved him, that is from the enmity of Herodias who, according to the nineteenth verse, would have killed him); and when he heard him he used to do many things (presumably many of the things he commended to him), and used to listen to him gladly." I quote in the last clause the translation of Dr. Maclear in the Cambridge Bible. And in LUKE iii. 19, it is said that John reproved Herod not only for his unlawful union with Herodias but "for all the evils which Herod had done."

John's confinement at Machaerus was, plainly, not close and rigid, for he had frequent intercourse with his disciples (see MATT. xi. 2; LUKE vii. 18, 19). According to Robinson's English Harmony of the Gospels (page 181) his imprisonment lasted not far from a year and six months, and he was beheaded about three years after entering upon his public ministry.

It would seem that Herodias who "would, or was willing to, have killed him at the time of his imprisonment but could not," was only waiting for a convenient time to compass her purpose. The Jews abhorred keeping birthdays as a pagan custom. They were kept by the Romans, in common with most other Gentile nations, and the Herods are said to have gone beyond Rome in the observance of all that was Roman. (Smith's Bible Dictionary, Herodias.) Whether the feast was held at Tiberias, the city built by Herod as his capital and named in honor of the Emperor Tiberias, or at Machaerus, where was a palace in connection with the fortress (see Cambridge Bible, MATT. p. 121) which is known to have been made attractive in Herod's time and "to have been a favorite retreat of this luxurious prince" (Bible Dictionary, Machaerus) is a question upon which the authorities differ. Josephus says that John was beheaded at Machaerus, and the conditions of the account, especially as given in Mark, where the demand of Salome is "I will that thou give me by and by (that is, forthwith) in a charger, the head of John the Baptist," re-

quire that the place of feasting and the prison be very near each other. And the artful Herodias could easily have arranged not only that the season, but the place as well, should be "convenient" for the execution of her designs.

It seems quite impossible that the feast could have been at the palace at Tiberias, if John were then at Machaerus, as not less than two days would have been required for the messenger to have brought the head of John. It has been suggested that John's place of confinement may have been transferred to a prison at Tiberias, or some point near there, previous to his execution (Bible Dictionary, Tiberias). This seems to have no evidence to support it, however, and so should have little weight as opposed to the direct statement of Josephus which, as we have seen, harmonizes with all the circumstances narrated in the text.

Viewing now the imprisonment and death of John as a matter of interior experience — as something which may be reënacted in the world within each one of us — we ask what principles are represented by the two leading characters, John and Herod.

John represents the letter of the Word as it becomes a rebuking power within us. "In the days of John the Baptist" there is a waking up in the soul to the need of a change of life. There begins to be such a discriminative application of the simple teachings of Divine truth that the way of the Lord ceases to be regarded as obscure and crooked, but appears as plain and straight, and we are attracted to it.

Of the representation of Herod, the Lord gives us a luminous idea when He speaks of him in LUKE xiii. 32, as "that fox." In the work on the "Divine Providence," under the proposition "What one's own prudence is, and what prudence not one's own is," we are taught that they "who are in their own prudence are like wolves and foxes" (n. 311). We are taught, moreover, that "They are in their own prudence who confirm appearances in themselves and make them truths, especially the appearance that one's own prudence is all, and the Divine Providence nothing, unless something universal; which yet there cannot be (that is, a Divine Providence) with-

out particulars from which it is, as was shown above. They are also in fallacies; for every appearance confirmed as a truth is a fallacy; and as far as they confirm themselves from fallacies they become naturalists; and so far they believe nothing but what they are able at the same time to perceive by some sense of the body, chiefly by that of sight, because this sense especially acts as one with thought; finally they become sensual." (n. 310.)

This prudence, which Herod represents, although based in self-love, looks not unkindly upon the general work of repentance begun within us, until its demands strike at some evil firmly entrenched in the conduct. Then, moved by the evil affection to which it has allied itself, it thrusts out the searching truth from its interference with the real quality of the life, and imprisons it — curtails its power by limiting its work to the performance of the mere external duties of religion. For we are taught that the regions beyond Jordan, where was the fortress of Machaerus in which John was imprisoned, signified the external of the Church, and the external of the Church is with those who are more natural than spiritual. (A. E. 514.) Therefore, John, imprisoned on the other side of Jordan, tells us of a kind of repentance — a change of life — that is carefully restricted to the externals of religion, to acts of piety and outward devotion, but which does not involve any purification of the real man by contact with the essential commandments of the decalogue.

But the sore and sensitive affection of self-love signified by Herodias is not satisfied that the call to repentance should be merely held aloof from the real man and kept from doing any effective work within him. This affection would forever quiet the voice crying in the wilderness, by taking away its life. The opportunity comes when Herod celebrates his birthday. To celebrate the birthday is to rejoice in the birth and growth of the object which calls forth the celebration. Herod's birthday is celebrated when instead of mourning over and shunning the tendency within us to rely upon our own prudence, we exalt that prudence and look with pride upon all that it has done and can do. Was not Nebuchadnezzar cele-

brating his birthday when "at the end of twelve months he walked in the palace of the kingdom of Babylon . . . and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty"? (DAN. iv. 29, 30.)

Herod celebrating his birthday pictures vividly the decline that takes place in the mind and life of one who is "in his own prudence" as it is described in the passage quoted from the "Divine Providence." First, as such an one confirms himself in fallacies he becomes natural, and finally, sensual. Herod, led away by the allurements of the senses, as presented to him in the dancing of Salome, is induced to promise with an oath — to promise and confirm the promise — that he will give up all to the temptress. The daughter of Herodias danced, not "before them," but "in the midst" of them. The prudent understanding — prudent in its own sight and not in the sight of heaven — coming under the influence of sensual allurements that have gained an enticing place "in the midst" of the mind, blindly yields itself to the demands of the evil will.

How are the features of this picture intensified by contrast as we contemplate in this connection the enacted parable of the Lord, when in response to the question that had agitated the disciples as to who should be the greatest among them, "He called a little child unto Him, and set him in the midst of them." (MATT. xviii. 2.) And what a further gleam of heavenly light comes to us when we read those remarkable words of the Lord: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." (MATT. xi. 25, 26.) On the one hand the innocent little child in the midst, and the openmindedness to all the saving truths of heaven that follows; on the other, the artful siren posturing in the midst, and the blindness to all which makes for true peace that results.

What means the killing of John the Baptist? Can it be aught else than taking the life out of the voice that calls us to

repent? We hear it at first as a Divine voice sounding forth from the wilderness of Judea — coming down through that heaven of innocence which now lies waste within us. It awakens tender, remorseful states with us. We have no question of our need of repentance — of our need of a change of life. We again become as little children and are ready to be led in right ways. We anxiously ask what we shall do.

But the prudential self-love within us likes not this humility, this childlike readiness to set about correcting the evils of our lives. And if we heed its demands we put the voice away off to the circumference of our lives. We shut it out from working any real change within us, and seek to satisfy its demands by such changes of external conduct as involve no laying down of the essential life. The voice thus reaches us but distantly and feebly. Still, it reaches us. It has claims upon us that we recognize. It is John the Baptist not yet wholly thrust out of the life, but imprisoned and unable to gain access to our minds in immediate and direct ways.

To break down these claims entirely, to silence the voice that calls us to repentance by practically denying its divinity and authority, is to cause the death of John the Baptist. The death is by beheading, because to behead signifies to separate what is exterior from what is interior, thus destroying both. The passage that contains this statement is an exceedingly interesting one and it seems to give us clear instruction respecting the subject in hand. It shows the character of natural faith, what renders it acceptable, and what destroys it. It is from the "Arcana," nos. 8078, 8079, and reads as follows:

"And every opening of an ass thou shalt redeem in cattle." This signifies that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein. Merely natural faith is that which is insinuated by an external and not by an internal way; as sensual faith, which consists in believing a thing to be so because the eye has seen it and the hand has touched it; . . . also as the faith of miracles, which consists in believing a thing to be so merely from miracles; . . . also as the faith of authority, which consists in believing a thing to be so because another, to whom credit is given, has said it. But spiritual faith,

on the other hand, is that which is insinuated by an internal, and at the same time by an external way; insinuation by an internal way causes anything to be believed, and in this case what is insinuated by an external way causes it to be confirmed. What is spiritual in faith is the affection of charity, and hence the affection of truth for the sake of a good use, and of life; these cause faith to be spiritual. The insinuation of faith by an internal way is effected by the reading of the Word, and on such occasions by illumination from the Lord, which is given according to the quality of the affection, that is, according to the end and purpose in learning the truth. From these considerations it may now be manifest what faith merely natural is, and that such faith, because it is not spiritual, cannot be ascribed to the Lord, that is, it cannot be acknowledged and believed that it is from the Lord; for the Lord flows in by means of the affection of truth and good. . . . The truth of innocence, which may be in that faith, and be accepted by the Lord, is what is believed to be so from innocence. From these considerations then it is evident how it is to be understood that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein.

"And if thou dost not redeem it, then thou shalt break its neck" (*decollabis*, decapitate). This signifies that if the truth of innocence be not therein, it is to be separated and cast out, as appears, first, from the signification of "not to redeem," as denoting not to ascribe to the Lord, but to give another thing in its place; and, second, from the signification of "to break the neck," as denoting to separate and cast out; the reason why "to break the neck" has this signification is because the neck signifies the conjunction of the interiors with the exteriors; thus by breaking the neck signifies the separation and casting out of merely natural faith, if the truth of innocence be not therein.

Now if we turn to the eighteenth chapter of MATTHEW, sixth verse, and there read: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea," does there not fall upon the subject another ray of clear light? Offend one of these little ones — separate the truth of innocence from that natural faith which pertains to John's teaching and baptism — and the voice

that reached us even from the distant prison into which we had cast it, is killed out of the mind.

But this is not necessarily the end of the operation of the Divine truth within us. For we read that John's "disciples came, and took up the body, and buried it, and went and told Jesus." (MATT. xiv. 12.) In the mind where there are present John's disciples — where some principles of good life have been established by the following of the Divine truths which John represents — the death of John is but apparent and marks the end of a stage of inward progress, and the entrance upon another and higher stage. It is a resurrection for which the death but prepared the way. We can no longer be led by a natural faith to which is adjoined the truth of innocence, and so the way is prepared for a repentance and obedience which rests upon something higher than simple, untaught truth, even upon a rational and spiritual faith. This raising up is accomplished by John's disciples, because works of practical repentance are essential to any real opening of the understanding to a perception of spiritual truth. "A good understanding" belongs to those who "do His commandments." (Ps. cxi. 10.)

Yarmouth Port, Mass. WILLIAM H. MAYHEW.

SPIRITUAL truth must be united to spiritual good or love, Rebekah must be united to Isaac. This truth is of eternal moment to all who receive the doctrines of the New Church; for the revelation of the pure truth of the internal sense calls for its marriage to a higher good than that offered by the former church. It must be united to good of a higher degree, to good of the new heaven, to a daughter of the family of Abraham. If this is not done, the New Church simply makes us intellectual, but does not make us better. If Isaac has come to be of age in your minds, then go with your natural man to the Word, and, opening your minds to the Lord, pray Him to send welling up in your souls the heavenly love of truth as He sent Rebekah to the well. — *Rev. Thos. A. King.*

"ELI! ELI! LAMA SABACHTANI!"

Out of the weary silence of the night,
Grim day is born. All red and flushed the East,
As though in lines of blood it were prepared
To write the story of Golgotha's hill;
And of the human sea, fierce, passion-swayed,
Which soon will surge about its cross-crowned slope.
And yonder, from the city's opened gates,
There comes a throng of brute humanity.
Oh, close thine eyes that they may not behold
That dreadful drama of the Saviour's death:
When in the death of Man the God was born.
See naught of all that wild, tumultuous throng;
Naught of the face, within whose deep'ning lines
Of human anguish love Divine is born.
And soft across that raging sea of souls,
There comes one word with weary pathos fraught:
"Eli! Eli! Lama Sabachtani?"
Oh, living Saviour of a dying world,
Can human heart e'er grasp the wealth of pain,
The depth of woe, the fulness of dread joy,
That lies concealed within that human prayer?

Across the chasm of two thousand years,
Those words come to the willing, waiting ear;
But to the heart their meaning scarce will come.
What is the deeper, the pathetic thought
That slumbers 'neath the silent garden-scene,
All framed about with wordless agony?
Why God-forsaken on the cross of death?
What tongue can tell, what heart can understand,
The problem, which the Nazarene has solved?
To be a Man and yet to be a God!

Meseems I see Thee on the mount of prayer,
Thy human heart filled with a nameless fear;
Yet strong within that blessed consciousness,
That far beneath there slumbers the Divine;

That though the darkness of the hells arise,
And swiftly sweep across the battlefield
And quicken every weaker human trait
With fierce desire for passion and for sin,
And creep insidious to those silent heights
Of true humanity, where mountain-tops
Of perfect human life lie bathed in light,
Kissed by the Sun of Thy Divinity;
I see Thee struggling in Thy human love,
Treading the wine-press of God's wrath alone,
And of the people there is none with Thee;
Selfless renouncing Thine own Father-Soul
And doing as a Man, what God might do —
So far renounced the soul Divine within,
That o'er the battle-field of pain and death,
Rings that triumphant plaint in accents soft:
"Eli! Eli! Lama Sabachtani";
"My God! My God! Thou hast forsaken Me!"
"That being God, yet I might be a Man!"
How blessed must that sweet forsaking be,
That teacheth Thee the wond'rous human art
Of leading back a lost humanity
Unto its source and centre in Thine heart!

* * * * * * *

And once again, before the yawning rock
Where silent lies the corpse of Lazarus,
That moment came, whereof the Gospel speaks:
"He groaned in spirit and was troubled." Then
Did one vast problem claim Thy solving art,
That Man should learn to "have life in Himself,
"And to give life, e'en as Jehovah gives."
And 'neath the tears that trembled in Thine eyes,
Beyond the fear that moved Thy human heart,
I hear again that strange triumphant plaint;
Victorious cry of spent humanity:
"Eli! Eli! Lama Sabachtani!"
Forsaken of the Father-Soul within,
Yet conscious of tremendous power that lay
Within that conscious human helplessness.

How can we learn the paradox of love,
That gives itself that it might gain itself, —
That through the weakness of humanity,
Gains the eternal power of the Divine ;
That through the self-sought finiteness of man
Finds the Infinitude of God, the Lord ;
That through the selfishness of life laid down
Findeth the Greater Self of the "I Am."

No heart will know, no tongue will ever tell,
The story of Divine Humanity :
'T is only as a dream that it can come
Unto the willing, waiting human heart,
To know that once upon Golgotha's hill,
The Human died unto a birth Divine,
And God is Man and Man is God for aye,
In Him, Who bowed His regal head in death,
Jehovah-Jesus, Saviour of mankind,
And spake the triumph of the God within
Through the despairing of a human heart :
"Eli ! Eli ! Lama Sabachtani ! "

Vineland, N. J. ADOLPH ROEDER.

By "daily bread" is meant that the Lord daily provides necessaries, and thus that they ought not to be solicitous about acquiring them of themselves. . . . He who looks at the subject no further than from the sense of the letter, may believe that all care for the morrow is to be cast off, and thus that necessaries are daily to be expected from heaven ; but he who looks at the subject deeper . . . may know that it does not mean the care of providing for one's self food and raiment, and also wealth for the time to come, for it is not contrary to order for any one to look forward in providing for himself and his own ; but they have care for the morrow, who are not content with their own lot, who do not trust to the Divine but to themselves, and who look only to worldly and terrestrial things, and not to heavenly. — *Swedenborg, Arcana Cœlestia*, n. 8478.

OPEN LETTERS.

"VALUE OF THE EPISTLES."

Editor of the New-Jerusalem Magazine:—

In the August number of this Magazine appeared a paper from the pen of the Rev. P. B. Cabell, under the above caption, which deserves more than a passing notice. The paper here referred to is plain and does not need any commentary; it is only the subject to which it calls our attention, on which a few remarks are asked to be added.

The idea that any person can be justified in any way by proxy or substitution, is as foreign to the teachings of the Apostles, as it is to the teaching of their Divine Master from whom they received their commissions. And whosoever imagines that he found some passages in the Epistles by which such a spurious justification is taught or defended, may be sure that he only relies on the shadow which some false doctrine throws upon them. We should be prepared to meet promptly all such misexplanations and such misrepresentations, by which too many people are still misled.

One particular point here in view is the Apostle's argument for the resurrection of the Lord and of ourselves, as we find it in the fifteenth chapter of his first letter to the Corinthians. A few passages from that chapter will serve our present purpose.

Nearly every New-Church minister or lecturer cites the forty-fourth verse of that chapter, which says, "There is a natural body, and there is a spiritual body." This means undoubtedly that we have this spiritual body within our natural body, even now, and that we shall rise in or with it in the spiritual world, when our earthly tabernacle is to be laid off forever. And in agreement herewith this chapter continues, verse fiftieth: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

But now we come to the closing verses of this chapter, which appear to many people as teaching and favoring a material resurrection from material graves, when the last trump shall be sounded. Many, even at this late day, maintain that this chapter, from the

fifty-first verse to the end, teaches such a material resurrection; but if this were correct then the Apostle would place these last verses in direct contradiction with the first parts of his argument, from the first to the fiftieth verse of it. But let us understand at once that there is no such contradiction in these different parts of the Apostle's argument.

From the verses 51–54, the Apostle refers to occurences in the world of spirits; and the verses 54–57 embrace a quotation from Hosea xiii. 14. That the words beginning with the revelation of a *mystery*, do not contain a description of a material resurrection, is evident from the very words here used. The trumpets referring to Matt. xxiv. 31, will be explained to us by looking up the New-Church explanations of that subject. Even theologians in Germany have maintained that the passage here in question refers to conditions in the world of spirits. The Apostle himself speaks of having been caught up to the third heaven, and to paradise (2 Cor. xii. 1–4), and consequently had some experience of the *mysteries* of the world to which he referred, after things *corruptible* had been exchanged for things *incorruptible*.

Even so are the Epistles of Jude, Peter, etc., far from supporting the idea of Milton's fallen angels, if we consider them in connection with the Word, and with themselves.

Topeka, Kans. Gustave Reiche.

We read in the Book of Nehemiah that when, under the patronage of the Persian monarch, he was sent to rebuild the walls of Jerusalem, he was earnestly and urgently solicited by his neighbors to delay or desist from the work. But he put them all aside. His uniform answer was, "I am doing a great work, so that I cannot oome down." So he persevered in his work until it was finished.

Such is the reply the New-Churchman has to make to any call, however worthy, that would take his main energy away from the superior duty to which he is appointed. "I am doing a great work, so that I cannot come down." I am helping to build the walls of the New Jerusalem, and lending my aid to lay the foundations of the second great Christian Temple, in connection with the Second Coming of the Lord. — *Rev. W. B. Hayden.*

DOCTRINAL STUDIES.

THE HEAVENLY ARCANA.*

So long has been the preparation for this edition and such pains have been taken to perfect the translation that one takes up these first volumes with the deepest interest. Their outward appearance is excellent. There are probably those who feel that, for so large a work and so dignified a work, the octavo form would be better than this *duodecimo*, but on the other hand there is comfort in handling small volumes and people are now accustomed to them. Opening the volumes we note that the ink is pale, but the page is easy reading by daylight. The full title is "The Heavenly Arcana disclosed which are in the Sacred Scripture or Word of the Lord. Here, first, those which are in Genesis, together with wonderful things seen in the World of Spirits and the Heaven of Angels. By Emanuel Swedenborg. Originally published in Latin, at London, A. D. 1749. Rotch Edition. Vol. I." On the reverse we have the text MATTHEW VI. 33: "Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you." The next page has: "Volumes I. and II. of the Rotch Edition contain the Story of the Ancient Churches." We now come to the translated work. The original edition used italics for MATTHEW VI. 33, the contents, and the preface, but here, in deference to common usage, we have no italics until the commentary is reached, when the portions quoted for explanation and the quotations from the Word within the paragraphs are italicized. This is a difficult matter to decide, since it seems as advisible to italicize the Word in one place as in another, but the way here pursued is perhaps the best to be employed at present. It will be noticed that, in dividing the volumes, regard has been had to the

*Rotch Edition. Vols. I. and II. New York: New-Church Board of Publication. 1892 and 1893. pp. 410 and 369. $1.25 a volume.

logical divisions of the Book of Genesis, and this is an excellent idea. This first reach of eleven chapters is given two volumes, the first of seven chapters, the second of four. They could not have been made of uniform size without dividing chapter seventh. It will be impossible to make the volumes strictly uniform in size under any system of division. The binders should see to it, however, that the titles are kept on a level so that they may not present an uneven line on the shelf.

The translation shows the most thorough work. Good, modern English is used. If one has a page of the older translations read to him and then hears a page here, he sees at once that the old roughness has disappeared and that Swedenborg is no longer made to speak a dialect from which his scholarship would have shrunk with pain. We have not had time to read the entire contents, but we have found little anywhere to excite a doubt, and evidence everywhere that the high aims of the Rotch trustees are likely to be realized. We believe that for these volumes they are indebted to the skill of Rev. S. M. Warren, who has made a wholly new translation. There are certain matters persisting here which we remark upon with no abatement from our general remarks as to the excellence of the work.

At the very beginning we have the words, *de quo sensu qualis est videantur quae de illo ab experientia ostensa sunt n.* 1767 *ad* 1777, etc. This is rendered, "What the nature of this sense is may be seen in those things which are shown concerning it from experience in n. 1767–77," etc. We should prefer to say more closely, "For the nature of this sense see what was shown regarding it from experience, n. 1767–77," etc. Thus twenty-one words become fourteen. In n. 4 *ita*, "so," is translated "in such wise." We have several times the old expressions "things of sense" n. 130, "things of the understanding," "things of the will" n. 765, "things one and all" n. 686, and in n. 166 we read, "These are the things which the Word contains in this chapter. But the things explained are few," etc. This use of "things" at all points for the Latin neuter plural *sensualia*, *intellectualia*, *voluntaria*, *omnia et singula* and *haec sunt* is to be regretted if there be

any other way, and we feel that there must be because such expressions do not enter into sermons or essays.

Sometimes a sentence is turned round and trouble is caused unnecessarily. Thus in n. 1033 Swedenborg says, in the simplest terms, "Conscience in general is true, spurious, and false;" but this is rendered, "There is in general true conscience, spurious conscience, and false conscience," not only using eleven words for eight but causing a questionable use of the singular verb. So in n. 551 we find this translation saying, "From this comes order, unity, mutual love, and happiness," but the original has emphatically *inde ordo, inde unio, inde amor mutuus, et inde felicitas*, "hence is order and then union and then mutual love and then happiness."

Among the uncommon words which we feel some regret in meeting here is "containant." Thus we read n. 636, "The earth is the containant of the ground and ground is the containant of the field — as love is the containant of faith, and faith is the containant of knowledges of faith." It would be possible to render it thus: "The earth holds the ground and the ground the field, as love holds faith and faith its knowledges."

But points of this sort, taken together, affect but a very small portion of the whole, and the rest, so far as we have viewed it, seems not only unobjectionable but admirable.

The Church is a manifest charlatan when the highest use it serves is to furnish recreation to its members. Recreation is quite as necessary to mankind as spiritual nurture. But there are a thousand sources of diversions in nature and skill and art, without the Church making its highest aim the ministry to men's amusement. I refer, not solely to the great efforts popular churches make to win the young by their festivities of a manifestly secular cast, but the idea of entertainment commonly enters very largely into the service of the sanctuary. A man or woman who enjoys the comfortable seat, the attractive surroundings, the excellent music, and the soothing sermon of a conventional Church, rarely thinks that this ministers mainly to the desire for entertainment or relaxation. We can say safely that this is not the real use of a Church. — *Rev. S. C. Eby.*

BOOK NOTICES.

A Square Talk to Young Men About the Inspiration of the Bible. By H. L. Hastings. Boston: 1893. pp. 130.

Mr. Hastings is well known as the author of the Anti-Infidel Library. He meets skeptics just where they are and throws back their arguments with zest. We have here in neat binding two essays by him, the one a "Square Talk," the other entitled "Are there Corruptions in the New Testament?" His use of anecdotes is skilful and some of them he has illustrated. We have no doubt that he has helped many over their difficulties, and we note, with satisfaction and gratitude, that this book is now in its "third million." The first part of it has also been printed in London, and it has been translated into German, French, Swedish, Spanish, and several other languages.

The Witness to Immortality in Literature, Philosophy, and Life. By George A. Gordon. Boston: Houghton, Mifflin, & Co. 1893. pp. 310. $1.50.

The Pastor of the Old South Church in Boston, one of the most progressive and most fearless of the Congregationalists, has put into book form some discourses which he tested first with his own people and which now show signs of much careful revision. Dr. Gordon believes in immortality on broad grounds, and he is here concerned with a presentation of the affirmative positions of many minds. He is not considering the details of the future life, nor is he pleading for any particular doctrine concerning it, but in a calm, learned, and generous spirit, as Channing might have done, he is holding the subject up to the light of faith and reason.

The first chapter is given to "Definition and Method;" in the second he draws on the Hebrew prophets, and then he seeks among the poets, and so comes to the philosophers, and then to Paûl, and then to our Lord. The last chapter is on Trust and Immortality, and he shows that immortality appeals to the highest in the soul, the highest in society, the highest in human history, and the highest in the universe.

He may thus seem to begin a long way back for these days when

our principles have been so generally accepted as to the spiritual world, the spirit of man in an organized form, the continuance of mental growth, and the fixity of human friendships, but Dr. Gordon is a young man yet and in his experience as a preacher to Harvard University he has come into contact with fundamental questionings. He has certainly met them with noble vigor and candor in this book, which will find many admirers and no critics.

The bed-rock of the universe is the faithfulness of God, the foundation of all is the integrity of our Maker; and at our being's height we can do no other and no better than ground our trust upon the immutable promise confirmed by the oath of Him that cannot lie, and thus rest our hope of the life after death upon the truth of Christ and the honor of God.

THE LORD'S KINGDOM. By the late REV. R. L. TAFEL. London: James Speirs. 1893. pp. 112.

WE have here eight sermons on the Lord's Prayer with a brief memoir of the author, prepared by his intimate friend, Mr. James Speirs. There is also an admirable portrait, and Miss C. E. Rowe has contributed a sonnet. In the sermons we see the affectionate pastor leading his flock in the way of life. There is nothing of doctrinalism about them. They are practical and instructive. The one point constantly insisted upon is the perverseness of the unregenerate nature and the need of looking to the Lord for His aid in overcoming self.

Some think that repentance consists in distressing one's self on account of past evils. There are those who think that they do penance for past evils by continually harping upon those evils, dwelling upon them in their thoughts, and repeating to themselves that they can never forgive themselves for having committed those evils. This is not repentance. The effect of genuine repentance is to lift a person out of a past evil state into the opposite good state. Yet it is impossible for the Lord to lift any person out of a past evil state while he deliberately remains in it and lives it over again in his thoughts. "Let the dead bury their dead," the Lord says to such persons, "and come, follow Me." By following the Lord is meant obedience to His precepts.

Mr. Speirs says of his pastor, Dr. Tafel:

He loved children, and consequently they all loved him. With them he was like one of themselves. He advanced in years, but the child was never extinguished in him as it is in many; it existed in him, as it ought to do in all, notwithstanding his vast accumulations of natural knowledge and spiritual wisdom.

JESUS AND MODERN LIFE. By M. J. SAVAGE. Boston: George H. ELLIS. 1893. pp. 230. $1.00.

MR. SAVAGE calls these chapters sermons, but there is no word

in the book which could be classed under that head. These are discussions on such points as Finding What Jesus Taught, What Jesus Taught about God, about Man, about Prayer, about Woman, and the like. They were spoken from the platform of the Church of the Unity, Boston, and are printed as previous series have been printed. The unusual thing here is that Prof. C. H. Toy of Harvard University furnishes an approving introduction. As before, these addresses seem to us inferior to the most that is printed in this field, for they are not studied and only skim the surface. Mr. Savage is very honest and shows full confidence in his own ideas.

Consolation. By Rev. Chauncey Giles. Philadelphia: American New-Church Tract and Publication Society. 1893. pp. 187.

In reading this tasteful volume we were constantly reminded of T. S. Arthur's "Story Sermons," in which, under the guise of a story, moral lessons were taught; but here we have the distinctive mark of Mr. Giles's skill in utterance, which illness has not abated. His supposed interviews with a widow, with a bereaved mother, and with people under other afflictions, all show the warmth of his heart and the consolation which the truth affords, even in the valley of the shadow of death. At one point he speaks of borrowed troubles in this way:

> Why load yourself down with burdens before they come upon you? It will be time enough to feel their weight when they do come. You may never be called upon to bear many of them, and if you are, they may come in an entirely different and less oppressive form than you imagine. Enjoy what you have and do what you can to comfort your children and sustain your husband to-day.

Scripture Testimony Concerning the Other World. By Rev. James Reed. Philadelphia: American New-Church Tract and Publication Society. 1893. pp. 81.

Here are seven discourses treating of the Reality of the Spiritual World, Death, the Awakening, Heaven, Hell, Judgment, and Heavenly Happiness. They are discourses drawn from texts and showing by the letter of the Word the teachings of our faith. While some condemn this method of doing missionary work as not sufficiently doctrinal, and would prefer to see technical terms used rather than Scriptural, yet we suppose it to be the way in which a pastor is led to address his own people and so others. These are good discourses for the purpose of giving "Scripture Testimony."

SWEDENBORG'S FUTURE. An Address by PASTOR ALBERT BJORCK. Stockholm. 1893. pp. 46.

ON Swedenborg's birthday, the twenty-ninth of January last, the Society of New-Church Believers in Stockholm took a courageous step in securing a large hall and inviting the public to listen to an address by their Pastor on the religious aspect of Swedenborg's work. Five years before a distinguished company of scholars had met in the same room and had celebrated him as a scientist. This later effort was made in a modest spirit, but the result was most gratifying, both in the numbers and quality of the company and in the reception given to Mr. Björck's address. He had not had time to write it beforehand, but he has now written and printed it in Swedish, and has added some remarks made by Dr. Carl von Bergen, after whose words, which were somewhat interrogative, Mr. Björck added closing remarks.

In a little preface Mr. Björck refers to the agreeable circumstances and to the opportune remarks of Dr. von Bergen, and draws on Immanuel Kant for an introduction. He then takes up his subject, goes back the two hundred and five years since Swedenborg was born, and indicates what principles had their utterance through him, and what result in their favor is already seen. Dr. von Bergen, who is a well known public lecturer in Stockholm, paid an eloquent tribute to Swedenborg and referred to what he had heard in appreciative terms, quoting Emerson and Tegner, and speaking of the resurrection and the future of the wicked. We regret that we cannot translate Mr. Björck's reply, but it seems to have been worthy of him and satisfactory to all.

A list of Swedish New-Church publications is added, including Mr. Smyth's "Footprints of the Saviour."

EMANUEL SWEDENBORG AND THE NEW CHRISTIAN CHURCH. By REV. L. P. MERCER. Chicago. 1893. pp. 109.

THIS is a neat little pamphlet prepared to be useful to those who visit the exhibit made by the New Church at the Exposition. It contains "What Constitutes a Church?" "The Churches," "The Second Coming of the Lord," "The New Jerusalem," "Swedenborg's Preparation," "Revelations for the New Church," "Fraternal Address," and "Catalogue of the Published Doctrines" — a timely and creditable publication.

THE NEW CHURCH.

THE CANADA ASSOCIATION.

A MEETING was held in Berlin in June last, of which a neatly printed account has been received. The Societies in Toronto and Berlin were represented by ministers and delegates. The estrangement which had existed was removed by the adoption of a new Constitution. Sermons were delivered by the Rev. Messrs. Tuerk and Allbutt and a lecture was given by Mr. T. M. Martin. Mr. Martin as missionary reported several places visited. Berlin has 134 members, Toronto, 99. Toronto has begun a building fund. The Constitution is brief and the requirement as to membership of isolated persons is as follows:

The following form shall be required to be signed and filed with the Corresponding Secretary at least one month before the Annual Meeting, for application for membership by Isolated Receivers:

I.....
of the.....of.....
in the County of.....and Province
of.....by occupation .....
aged.....years, do firmly believe and acknowledge

(a) That God is one in Essence and in Person, and that this one God is the LORD JESUS CHRIST, and that the Word of God or the Holy Scripture is the Divine Truth itself, the laws of which are now unfolded in the Heavenly Doctrines of the New Jerusalem as contained in the theological Writings of Emanuel Swedenborg, the servant of the LORD.

(b) That the LORD is to be loved, the truths of His Word are to be learned, and the life which is called charity is to be lived, consisting in shunning evils as sins against God, and in performing uses with the end of establishing the LORD'S Kingdom, and

(c) That it is my duty to provide for the Church as neighbor in a superior degree, for by the Church man is initiated into spiritual life, which distinguishes him from a mere animal.

(d) I therefore promise to be guided in my life and conduct by the above principles, and to annually devote a reasonable portion of my income to the uses of The Canada Association of the New Jerusalem, for membership into which I now and hereby make application.

THE SWEDENBORG SOCIETY (LONDON).

THE eighty-third report of this our oldest Publishing Society is before us, with much interesting matter. The chairman of the annual meeting, Mr. H. T. W. Elliott, said, in the course of his remarks:

When I read in the report of one brief year's work references to the translation of the writings of Emanuel Swedenborg into Welsh, Russian, Polish, Icelandic, Dutch, Hindi, Norwegian, Swedish, Arabic, and Hindustanee, as well as into our own native tongue; when I read of the extensive advertisement of our publications in periodicals circulating by hundreds of thousands; of the presentation of those publications — not now and then to individual libraries, but systematically to all those of which we can obtain cognizance; when I read of the liberal and continual supply of some of our volumes, as a matter of course, to every student and minister of religion who chooses to ask for them, I wonder whether, after all, we are such degenerate descendants of our ancestors in this great work as we sometimes delight to imagine ourselves. When we are inclined to be depressed with the greatness of the work to be done, let us not fail to remember that the Swedenborg Society has, indeed, taken many steps forward, and that our work takes a wider range, and stands on a surer foundation than ever before.

The Society has issued 2,939 volumes in English, 71 in Latin, 150 in Welsh, 4 in Russian, 2 in French, 1 in Polish, 1 in Icelandic; it is issuing "Heaven and Hell" in Dutch, and is putting the same work into Hindi, and it is about to make a translation of it into Arabic; it will take part in the reproduction of Swedenborg's manuscripts; it expends annually about ten thousand dollars. Mr. Charles Higham is secretary.

THE ENGLISH CONFERENCE.

MINUTES of the session held in June at Birmingham are at hand. It was a well-attended session, thirty-one ministers and eighty-one delegates being present. Rev. S. C. Eby, as American messenger, was kindly received. One of the most active discussions was upon the MAGAZINE, which came near being discontinued. A reported form of what we call "confirmation," was criticized and sent back for another year's study. Pensions amounting in all to over two thousand dollars were granted to ministers or their widows. A great deal of changing of rules was made, some thirty being rescinded and as many amended. Favorable votes were taken after discussion in regard to International Arbitration, Local Control of the Liquor Traffic, Young-People's Leagues for Philanthropic work, and Conferences on Social Questions. The sermon was delivered by Rev. Mark Rowse. But little Foreign Mission work had been done. Rev. John Presland presided.

THE MASSACHUSETTS ASSOCIATION.

THE meeting held at Elmwood, Oct. 12, was enjoyed by all present, and they were a goodly number. The General Pastor gave as his sermon an exposition of Jacob and his sons' removing to Egypt, and applied the history to present conditions in the religious world. Mr. Hay's account of the Convention was appreciative and yet wisely critical. In his report on Education, Dr. Harris touched the hearts of many, and Drs. Paine and Dike responded. Accounts of the religious meetings at Chicago were given by some who had been there, and a deserved vote of recognition of their services was adopted respecting the Chicago Society and President Bonney and Pastor Mercer. Everything was done by the Elmwood friends for the satisfactory entertainment of their guests, and the beautiful weather contributed not a little to the general pleasure.

THE PARLIAMENT OF RELIGIONS AND THEIR CONGRESSES.

OUR readers are familiar with the fact that Mr. C. C. Bonney, of Chicago, early conceived the idea of making the Exposition an occasion for a great religious gathering, and that an efficient local committee, having as its chairman the Rev. J. H. Barrows, D. D. (Presbyterian), and, as one of its members, the Rev. L. P. Mercer, went to work and carried out the plan. As many do not understand the working out of this plan, it is necessary to say that the general parliament, including all religions, was entirely distinct from the meetings held by religious bodies within their own limits, but that a mingling of the two to a degree took place at the first meeting held by each church, called the "Presentation Meeting." At this meeting President Bonney always gave an address of welcome, and the celebrities in attendance upon the Parliament were drawn upon to add words of friendliness.

The parliament opened in a very impressive manner on the eleventh of September. A long procession headed by President Bonney and Cardinal Gibbons took the platform and filled the eyes of the great crowd present with all the colors of face and raiment. A Greek archbishop with high hat, long robes, many jewels, and a tall staff; the gorgeous cardinal scarcely representing the humility of true Christianity; a Hindu monk in orange turban and robes — another in snowy white; a Japanese in a striking head-dress and costume; and a Chinaman in rich silks, were only a tenth part of the wonderful people on which the multitude gazed.

The opening exercises were generally satisfactory; the cardinal led the congregation in repeating the Lord's Prayer, reverently; the addresses of President Bonney and Chairman Barrows were all that could be desired. The singing of "Old Hundred" was most impressive. Archbishop Teehan (Catholic) spoke cordially; Rev. Augusta J. Chapin (Universalist) pointed out that the parliament would be famous not only for its broad reach geographically, but for its recognition of women; President Higginbotham of the Exposition spoke a kind official word; Dr. Alexander McKenzie was rather aggressively Puritan; Mozoomdar was grandly eloquent; the Chinese delegate had a few good words read for him, as did the Japanese Shintoist; and then we heard from Germany and France and New Zealand and Ceylon.

The sessions continued about two weeks, during which time morning, afternoon, and evening, the great hall, seating about four thousand, was filled; and perhaps one hundred and fifty papers were read, besides many brief addresses off-hand from persons presented to the audience for recognition. It may be well to enumerate the sources of papers by saying that they came from the Church of England, Lutherans, Jews, many foreign missionaries, German Evangelicalism, the Brahmo Somaj, Confucianism, Buddhism, Shintoism, Romanism, Congregationalism, Universalism, Unitarianism, Zoroasteranism, Methodism, Ethical Culture, Episcopalianism, Gregorianism, and the New Church represented by Messrs. Warren, Sewall, Smyth, and Wright. In the closing session, Mr. Mercer gave an address.

As to the results of this parliament it is impossible now to speak. It met under the frowns of some who might greatly have helped it, and they have been quick to condemn it as in the interest of paganism against Christianity, but such opinions would have been modified by attending the sessions. The American apostle of Islam, Mr. Webb, was given a hearing, but what he said was indirectly refuted many times over. Some foreigners uttered words of rebuke to thoughtless missionaries, but they were no more than were deserved. A sphere of open-mindedness seemed to pervade the meetings, and the jury in the audience seemed to regard the spirit of the speakers as much as their words. Some Christians behaved badly, but they were few.

Our own Congress started off well on the afternoon of the thirteenth of September, and was honored at the presentation meeting by the presence of President Bonney — who indeed belonged there, and took pains to say so; P. C. Mozoomdar, of India; Dr. Von

Bergen, of Sweden ; Miss Serabji, of India ; and others. Mr. Mercer, Miss Scammon, Mr. Sewall, and Mr. Smyth made addresses. Then for five days in a smaller hall we had three sessions a day with papers read by their authors, or otherwise, from men and women ; and, as the previously formed programme was dropped, there was some confusion in the subjects. The attendance was from fifty to two hundred. The men's papers were statements of our doctrines in their various applications. The women's papers were pleas for extended functions and some were wise accounts of matronly experience. This infusion of a very large number of feminine papers into the programme, instead of giving them as was proposed a day apart, led to heavy days' works for the few who sought to attend steadily, but perhaps it was as well that the great zeal of our people should thus show itself.

The hospitality and kindness of the Chicago friends were beyond praise, and every social opportunity was made most delightful.

We were able to attend the parliament but little on account of this coincident meeting, and we saw nothing of the other congresses which were being held by other religious bodies, but we have understood that they were as a rule so much interfered with by the attractions of the Parliament and the Exposition and by the railway noises without that some disappointment is felt over the elaborate preparations which were made. The presentation meeting and one full denominational day would perhaps have been enough in every case.

Let us lift our hearts in thanks to the Lord for the great blessing of our homes ; for a country safe from hostile intrusion, for a land where faithful labor yields a fair return. May the Lord help us, as we draw about ourselves the earthly comforts, to build also within those heavenly homes made lovely with generous charity, which will endure forever and expand into the delights of heaven. For "except the Lord build the house, they labor in vain that build it." The Lord grant us grace to make our homes the nurseries of heaven. In each one may His presence be felt, breathing that most blessed benediction, "Peace be to this house." Upon each one may He command the blessing, "even life for evermore."—*Rev. W. L. Worcester.*

THE RELIGIOUS WORLD.

*** The best address at the opening session of the Parliament of Religions was made by the Chairman, Rev. J. H. Barrows, D. D., whose address is printed in the *Independent* for September fourteenth. Speaking of the spirit in which men from all lands have met, he said:

We are met together today as men, children of one God, sharers with all men in weakness and guilt and need, sharers with devout souls everywhere in aspiration and hope and longing. We are met as religious men, believing even here in this capital of material wonders, in the presence of an Exposition which displays the unparalleled marvels of steam and electricity, that there is a spiritual root to all human progress. We are met in a school of comparative theology which I hope will prove more spiritual and ethical than theological; we are met, I believe, in the temper of love, determined to bury at least for the time our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own; and we are met as conscientious and truth-seeking men in a council where no one is asked to surrender or abate his individual convictions and where, I will add, no one would be worthy of a place if he did. We are met in a great conference, men and women of different minds, where the speakers will not be ambitious for short-lived, verbal victories over others, where gentleness, courtesy, wisdom, and moderation will prevail far more than heated argumentation.

I am confident that you appreciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here *merely* as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems, we are here as members of a Parliament of Religions over which flies no sectarian flag, which is to be stampeded by no sectarian war-cries, but where, for the first time in a large council, is lifted up the banner of love, fellowship, brotherhood. We all feel that there is a spirit which should always pervade these meetings, and if any should offend against this spirit let him not be rebuked publicly or personally; your silence will be a graver and severer rebuke. We are not here to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will review our work; the next century will review it. It is our high and noble business to make that work the best possible.

*** *The Independent* has said of the World's Parliament of Religions a generous word:

To perpetuate and apply the lessons of the Parliament a series of conferences on universal religious unity were held on its closing days and thereafter, at which the representatives of various creeds gave their voice as to what should be the

basis of union or coöperation between men and women of different creeds throughout the world, and what the best method of carrying on the work of the Congress, and hastening the day of a better mutual understanding between all religions.

Those who took a prominent part in these conferences represented systems as diverse as those of the Episcopalians, Methodists, New-Churchmen, Christian Scientists, Theosophists, Friends, Catholics, Presbyterians, Jews, People's Church, Monism, and Idealistic Atheism.

The outcome of its deliberations was an agreement upon the following formula as a possible basis for universal religious coöperation:

> Recognizing all humanity as one family, we welcome light from every source, and earnestly desire to grow in knowledge of truth and the spirit of love, and to manifest such growth by helpful service.

Most of us would not be sanguine enough to look for any important results of a definite and practical character from the sessions of the Parliament; but there can be no question that its effect will be broadening upon the minds and hearts of all who come within the radius of its influence, and that it will tend to promote the new spirit in missionary work that seeks to win men, not by direct antagonism to their traditional ideas as a whole, but by a careful and kindly untangling of the truth from the error and by leading up from and through the half-truths and symbolisms and aspirations they possess to the whole treasure of truth and love which it is desired to impart to them.

*** *The Methodist Recorder* is not afraid of the result of the Parliament:

A gathering the like of which the world has never looked upon before! Such a situation cannot but be productive of liberalizing influences. The spirit of exclusivisim and bigotry will find no congenial atmosphere amid such surroundings. Does Christianity lose anything by thus fraternizing with representatives of the other-world religions? If, as we believe, Christianity is the superior religion because it best meets the needs of mankind, and because it contains the truth, the only effect of bringing it side by side along with other religions will be to widen its influence and promote its growth. Truth will never suffer by being brought into close contact with error. In one respect Christians may be benefited along with the devotees of other religions by this great Congress; they will have their eyes opened more fully to the truth that God does not dwell entirely apart from those systems of religion in which men grope darkly after God, if haply they may find Him. They will discover that God is immanent even in those strivings of humanity after Him that are beclouded by the darkness of ignorance and superstition. Some glimpses of the Divine hand may be discovered even in those religious systems where, for the most part, error prevails. Some legitimate claim to the reverence and devotion of men may be found even in those systems wherein the truth is so sadly obscured by that which is false.

*** Japanese Buddhism had a frank speaker at the Parliament. K. R. M. Harai said:

You send your missionaries to Japan and they advise us to be moral and be-

lieve Christianity. We like to be moral, we know that Christianity is good, and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about this advice. For we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many Western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific Coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when last year the Japanese were driven out in wholesale from one of the Territories of the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platforms against those of us who are already here; when there are many men who go in processions hoisting lanterns marked "Jap must go"; when the Japanese in the Hawaiian Islands are deprived of their suffrage; when we see some Western people in Japan who erect before the entrance of their houses a special post upon which is the notice, "No Japanese is allowed to enter here," just like a board upon which is written, "No dogs allowed"; when we are in such a situation is it unreasonable — notwithstanding the kindness of the Western nations, from one point of view, who send their missionaries to us — for us intelligent heathen to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity? If such be the Christian ethics, well, we are perfectly satisfied to be heathen.

*** In a remarkable sermon by the Rev. E. G. Updike, printed in *The Outlook*, the closing words are:

These larger views of God and man have had reciprocal influence. Ethics and theology are inseparable. The new ethics and the new theology have helped to make each other. Wonderful changes are taking place. Never was the spirit of altruism so much alive as today. Never was there so much done in reforms, in charities, in philanthropies, in education, in politics, in religion. We stand at the dawn of the greatest period in history. But what responsibilities come with this new truth! A reconstructed theology must not concern itself simply with its own glory, or in seeking to discover some other new thing. The world must be redeemed in accordance with this truth. He who entertains the new theology and is not a reformer belies his profession. The business of today is not money-making, but man-making, and money-making only as it will lead to man-making.

This new conception of man will enlarge the mission of the church. It cannot remain satisfied with devotion, but will add to devotion service.

The true church will not remain identical with the worshipping body, but will draw constantly enlarging concentric circles about itself, until they embrace the family, with its meals as sacraments and its life a Divine service; until they include the schools and universities, with every true teacher a minister and every

longing for truth a prayer; until the whole social system is inspired with Christian principle, its meetings a religious fellowship, its whole conduct a service of God; until the great, throbbing industrial and business world is embraced, with every commodity as a sacrament and every article of production a service to humanity; until the nations and the whole world are included — the nearest approach within our reach to the kingdom of heaven, where every ruler is a servant of God, and every function of government an instrument for mutual service to men.

*** HOLMAN HUNT, whose great painting of the Lord knocking at the door is well known, once told in a letter to a friend that it was the result of his own conversion, and added these significant words:

It is the age of critics. If a man gets up and says that he is a critic, and that he has discovered the fallacy of such a pretension, he is welcomed and worshipped, no matter what nonsense he utters. Renan's works I have read exhaustively; they are, spite of the scholarship which makes them worth reading, simply puerile nonsense, with about as much knowledge of his subject as Payne Knight had of the Elgin marbles; and other critics and theorists propound their views from some little fact which they have discovered, as though the whole business of the universe were opened to them when the little carpings at words in the Bible and the discovery of great merit in some independent revelation, like Buddhism, makes them overlook the cardinal facts that remain — that, to wit, from the little beginning of Abraham's leaving Padan-aram (Ur of the Chaldees?) the whole of the active-minded people of the world have been blessed with an inspiring religion, which has endowed Shakespeare and the poor in the hospital equally with noble and patient hope; that whether Daniel was written when it pretends to have been or not, it certainly existed two hundred years before the moment when it is said Christ came. . . . On the other hand, we have a theory that there is no personal God, no Father watching over us and judging us, which, in a hundred years, is steadily disintegrating society, and producing fatal consequences, of which we as yet see not the end, which, as I believe, will be very terrible before long.

*** DR. DONALD, of Trinity Church, Boston, has a kind word for the daily press, which is not often praised:

At a very great personal risk I am going to say something about an agency that is all-powerful for good. I refer to the daily press. I blame the press just as much as you do for not resisting the demands that are sometimes made upon it in the name of the State. Certain it is that the quality of much in the newspapers is inexorably determined by the demands which come up from the people. But there is something about the newspaper that ought to fill our minds with hope. The opinion of the reputable newspaper on any moral question that is clearly defined is always on the side of right. I defy a man to show on the part of any reputable newspaper in any of our cities a deliberate and frank advocacy of any principle of indecency or wrong. All honor to the newspaper, all honor to the public press, that this is so.

THE NEW-CHURCH REVIEW.

ANNOUNCEMENT.

With the present number of The New-Jerusalem Magazine its publication as a monthly periodical ceases. After careful consideration, those who have it in charge have decided to issue it henceforth as a quarterly, bearing the name The New-Church Review. This change has been adopted under the conviction that a larger field will thus be occupied, and a higher service performed. The greater size of a Quarterly Review will enable us to print longer articles and to deal with a larger variety of topics than is possible in a monthly magazine. In this way we hope to procure the most carefully prepared and valuable papers which our New-Church writers can supply, and to present them in a form suitable for preservation.

It is with no little regret that we give up the old form and name which have existed through sixty-one volumes, representing as many years (forty-four in the old series, seventeen in the new); but, in doing so, we are satisfied that we shall better meet the need of the times, and carry out the purpose for which the Magazine was originally established. In this effort we earnestly bespeak the support and coöperation of our present subscribers and of the New Church everywhere.

The Review has been placed in the hands of a board of editors, consisting of the Rev. Theodore F. Wright, Ph.D., who will have general charge, the Rev. James Reed, the Rev. Samuel M. Warren, and the Rev. Julian K. Smyth.

Each quarterly number will contain one hundred and forty-four pages, about one third of which will be editorial. It is intended that paper and presswork shall be equal to those of any similar publication.

The first issue will appear as early in the year 1894 as is consistent with the thorough preparation necessary to carry out the purposes above described, and four numbers, making a volume, will be issued before the close of that year. The yearly subscription will be *two dollars;* single numbers, *fifty cents.*

Subscribers to The New-Jerusalem Magazine will be continued as subscribers to The New-Church Review, unless instructions to the contrary are received. New subscriptions are respectfully solicited, and they should be sent at once.

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